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New England Craftsman

Devoted to the Interests of Freemasonry

FEBRUARY, 1914



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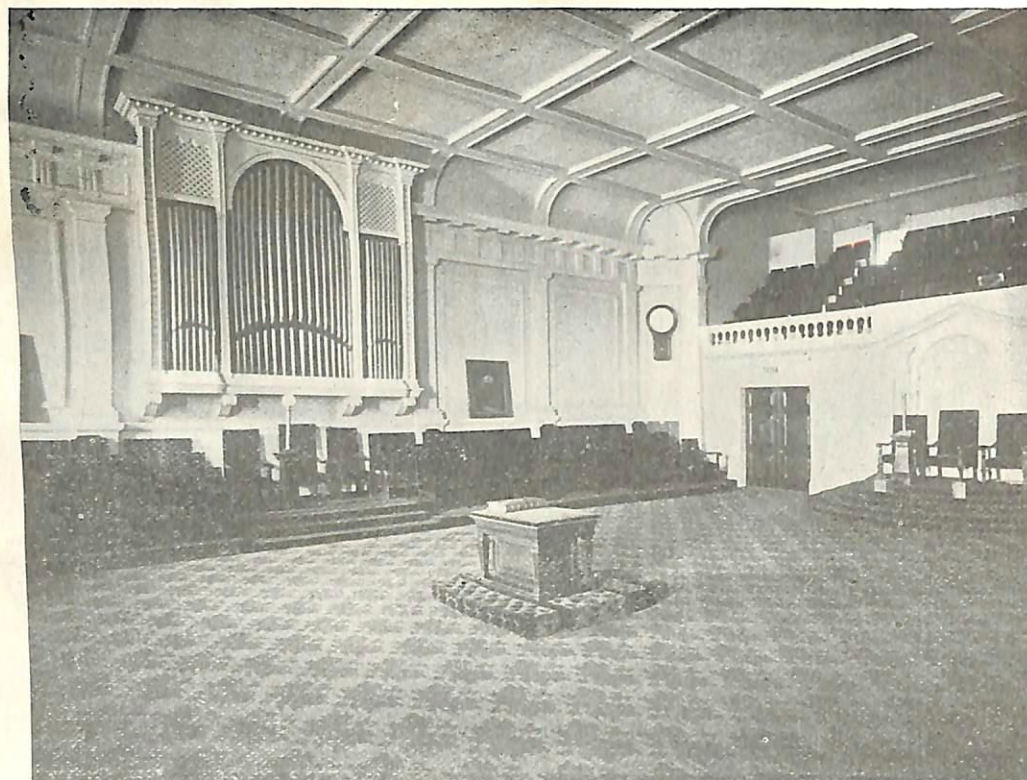
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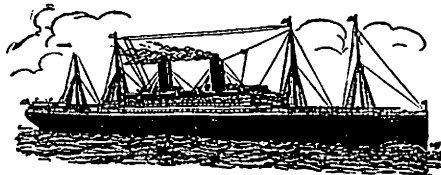
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NEW ENGLAND CRAFTSMAN

A Monthly Masonic Magazine

Vol. 9

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No. 5

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The History of Masonry in Ireland

THE following paragraphs regarding the history of Masonry in Ireland are taken from "The New Book of Constitution" by Edward Sprat, published in London, 1751, and reprinted by W. J. Chetwode Crawley in "Caementaria Hibernica" in 1900.

"The ancient Romans having never invaded Ireland, we have no good vouchers of what happened here before St. Patrick, (in the days of King Leoghair, about A. D. 430). He founded St. Patrick's at Ardmagh, and the Priory of St. Avog at Lochderg, near the Cave call'd St. Patrick's Purgatory: But afterwards many pious Houses appear'd throughout Ireland.

Nor did the Anglo-Saxons invade Ireland; but Bede and others, in the Eighth Century, affirm, that then many Britons, Saxons, and Franks, resorted to the Schools of Ireland for Education.

But the Norwegians and Danes conquered the most part of the Island; and tho' at first they destroyed the pious Houses, they built many Castles and Forts, with lofty Bacons, to alarm the whole Country in an Hour; till they were converted to Christianity by the Irish, when the Danes built many religious Houses; as at Dublin, St. Mary's Abby, and Christ-Church, about A. D. 984.

At length BRIEN BORUM the Grand Monarch of all Ireland, of Heber's Race, after defeating the Danes in many Battles, totally routed them, A. D. 1039.

So far the greater Part of the Danes were forced to sail home, and carried with them the best old Records of Ireland, an irreparable Damage! But the Learned of other Nations long to see the remaining Manuscripts of Ireland published with good Translations, that, among other Antiquities, the Vestiges of their old Celtic Architecture might be traced, if possible; for it is thought the Augustan Stile had never been there. and that the Gothic was only introduced by St. Patrick.

After the Expulsion of the Danes, the Milesian Kings of Ireland ordered the Palaces, Castles, and pious Houses to be repaired, and much employed the Craft, down to Roderick O'Connor, the last Monarch of all Ireland, who built the wonderful Castle of Tuam (now demolished) A. D. 1168.

But the Royal Branches having made themselves petty Sovereigns, were embroiled in frequent Civil Wars: One of them, viz.

Dermot, King of Leinster, being defeated by the others, came to Henry II, King of England, and got leave to contract with Adventurer, viz. Richard Strangbow Earl of Pembroke,

Robert Fitz-Stephen of Cardigan, and Maurice Fitz-Gerald; who brought an Army of Welsh and English to Dermot's Assistance, took in Dublin, Waterford, and many other Places, which they fortified, and surrendered into the Hands of their King, Henry II, as soon as he had followed them into Ireland, A. D. 1172.

Kings of England, now Lords of Ireland.

The Irish, not without Reason, say, that King Henry II. did not conquer Ireland; only some of their petty Kings and Princes, rather than be embroiled in Civil Wars, chose to come under his Protection, and of their own accord received the Laws of England, with the Freedom of a Parliament at Dublin. But where the English chiefly resided, Masonry, and other Arts, were most encouraged.

Thus the said Strangbow, Lord Warden of Ireland, built the Priory of Kill-mainham, A. D. 1174; while St. Bar founded the Abby of Finbar.

John de Courcy, Earl of Kingsale, rebuilt the Abby of St. Patrick, in Down, A. D. 1183; the Priors of Nedrum and St. John's, with St. Mary's Abby of Innys, &c.

In the Reign of Richard I, Alured, a Noble Dane, built St. John's in Dublin; and Arch-bishop Comin rebuilt St. Patrick's there, A. D. 1190, all of Stone, which before was of Timber and Wattles.

King John was King of Ireland (as the Irish affirm) till his Brother Richard died 1199; and afterwards went into Ireland, and employed Henry Launders, Arch-bishop of Dublin and Lord Justice as Grand Master, in building the Castle of Dublin, A. D. 1210, while William Earl of Pembroke built the Priory of Kilkenny.

King Henry III, A. D. 1216, granted Ireland a Magna Charta. the same with that of England. Felix O. Quandam, Arch-bishop of Tuam, rebuilt St. Mary's, Dublin, and cover'd it with Lead; while Hugh de Lacy, Earl of Ulster. about A. D. 1230. founded Carrick-Fergus, a Friary in Down, the

Priory of Ards, and famous Trim-Castle, &c. as Grand Master or Patron of the Craft.

The Native Princes lived pretty well with the English till the Reign of King Edward II. when Prince Edward Bruce (Brother of Robert Bruce King of Scotland) headed the Confederate Irish, conquer'd the Island, was crown'd King of all Ireland, A. D. 1315, and reigned three Years; till Sir Roger Mortimore, Earl of March, landed with a strong Army, and slew King Edward Bruce in Battle.

After this, Masonry in the English Settlements revived; and in the North of Ireland too, where the Scots had gradually settled, and brought with them good Gothic Masonry. At last the Natives regarded the Kings of England as the lawful Sovereign Lords of Ireland, down to King Henry VIII, who, in defiance of the Pope, proclaimed himself King of Ireland, which was confirmed in the Parliament at Dublin, A. D. 1542.

Kings of England, now Kings of Ireland.

Henry VIII, King of Ireland, was succeeded by his Son King Edward VI, and he, by his Sister Queen Mary Tewdor, who got Pope Paul IV. to make her Queen of Ireland, succeeded by her Sister Queen Elizabeth Tewdor, who founded the famous University of Dublin, 1591.

Masonry made a tolerable Progress in Ireland in the Reigns of James I. and Charles I. till the Civil Wars, when all the Fabrick was out of Joint, 'till the Restauration, A. D. 1660, after which it was revived by some of the Disciples of Inigo Jones. in the Reign of King Charles II. who founded the Royal Hospital for old Soldiers, at Kilmainham near Dublin, with neat and convenient Apartments capable of containing near two thousand Invalids, a spacious and convenient Hall richly adorn'd, a most beautiful Chapel, which easily shews the great Ability and curious Skill of the Architects, a handsome Steeple and Spire; the whole Building carried on

and finish'd in the just and true Proportions of the Five Orders. A most magnificent and stately Tholfel, or Town-house, in the Center of the City of Dublin, and in the Suburbs, the pleasant and delightful Square of Stephen's-Green, the largest in Europe, being an English Mile round, or 1760 Yards.

In the Reign of his Brother, King James II, Masonry and Arts were much at a stand, by reason of the intestine Broils. But when King William III, of ever Glorious and Happy Memory (to this Kingdom) ascended the Throne, vanquish'd its Enemies, and settled Peace among us, Masonry began again to flourish, and the Arts and Sciences were well cultivated; as may be seen in this and the succeeding Reign, by an excellent Custom-House; a spacious and convenient Barrack for the Garrison, the largest in all Europe; a most magnificent and beautiful Library in the University; with many other publick and private Buildings; All under the Direction of Thomas Burgh, Esq; Engineer, and Surveyor General of all his Majesty's Forts and Fortifications, &c. in Ireland, and a true and faithful Brother.

On his Majesty King George I. coming to the throne, the first of August, A. D. 1714, Masonry began to be more conspicuous, and Brethren of the highest Rank openly avowed their Knowledge of the Royal Art, assembled in their several Lodges, where they thought most proper and convenient; and, with the greatest Decorum and Exactness, revived and instructed each other in the Mysteries of the Noble Science; still keeping in their View the antient Landmarks, whereby they avoided every dangerous Rock that might prejudice or dishonour the Craft.

But since his present Majesty King George II's Accession to the Throne, on the 11th of June 1727, he, with his Royal Sons, Frederick Prince of Wales, and William Duke of Cumberland, have proved themselves to be tender, indulgent Fathers to Masons, and glorious Patrons to the Royal

Art; generous, beneficent and affectionate to Arts and Sciences, beyond the Extent of Wishes; always encouraging Industry, and causing Labour to smile; Joy is apparent in the Face of every Artificer, by reason he reaps the sweet Fruit of his Toil. In his mild and bless'd Reign we see many growing Fabricks raise their lofty Heads throughout the whole Kingdom, and shew to every Passenger the true Judgment of the Architects by their just Proportions. Numbers may be mentioned, but I shall confine myself within the Limits of my Author, and his own Words, only mention the Parliament House in Dublin, under the Direction of Sir Edward Lovett Pierce; more magnificent, and far exceeding that of Great-Britain, founded on the 3d of February 1728; when the Lord Carteret, then Lord-Lieutenant, the Lords Justices, several Peers and Members of Parliament, some eminent Clergy, with many Free-Masons, attended by the King's Yeomen of Guard, and a Detachment of Horse and Foot, made a solemn Procession thither; and the Lord-Lieutenant having, in the King's Name levelled the Foot-stone at the South Side, by giving it three Knocks with a Mallet, the Trumpets sounded, the solemn Croud made joyful Acclamations, a Purse of Gold was laid on the Stone for the Masons, who drank, To the KING and the CRAFT, &c. And in the Stone were placed two Silver Medals of King GEORGE the Second, and Queen CAROLINE, over which a Copper-plate was laid, with the following Inscription.

Serenissimus & Potentissimus
Rex Georgius Secundus
Per Excellent Dominum
Joannen Dominum & Baron de Hawnes
Locum Tenetem
Et per Excellent. Dominos
Hugonem Archiep. Armachan.
Thomas Windham Cancell
Guliel. Connolly, Dom. Com. Prolocut.
Justiciarios Generales
Primum Hujusce Domus Parliamen.
Lapidem Pofuit,
Tertio Die Februarii MDCCXXVIII.

At last the antient Fraternity of the Free and Accepted Masons in Ireland, being assembled in their Grand-Lodge at Dublin, chose a Noble Grand Master, in Imitation of their Brethren of England, in the third Year of his present Majesty King George the Second, A.D. 1730, even our Noble Brother James King, Lord Viscount Kingston, the very next Year after his Lordship had, with great Reputation,

been the Grand-Master of England: and he has introduced the same Constitutions and Usages.

Here I beg to take leave of my Author for a while, as he cannot possibly go any farther this Way, and give you a View of the Succession of Grand-Masters and Grand-Officers in Ireland for Twenty Years further."

(To be continued)

Irish Freemasonry

QUR interest in the Royal Arch and Templar degrees and our indebtedness to Irish Masons for their introduction to this country has always disposed us to look with deep interest on all Masonic historical productions relating to Irish Freemasonry. Next to Brother Crawley, the well-known Masonic writer, we know of no one who writes more interestingly of Irish Freemasonry than Brother J. H. Edge, K. C., who has favored us with a paper recently contributed to the "Quatuor Coronati Lodge" entitled "A Short Sketch of the Rise and Progress of Irish Freemasonry." The article is more than a sketch of Irish Freemasonry for it includes other subjects, among them some account of the Irish Towers so numerous in Ireland and a suggestion of their origin and meaning. Brother Edge has given a considerable attention to the subject of the Towers and no doubt his opinion of their origin and purpose is well founded. These Towers are undoubtedly associated with Phallic worship, "many of the rites" of which, he says, "would appear to us Westerners offensively obscene; but Sir William Jones, the distinguished oriental scholar and jurist, points out that these ceremonies are no proof of the depravity of the persons taking part in them, that they were not wild orgies, and that they are, on the contrary, serious celebrations which are

intended to propitiate the Omnipotent Creator and Ruler of all things."

It is not our intention to review the paper, we only desire to select a few paragraphs especially relating to Freemasonry in Ireland.

We have some doubt of the correctness of the statement regarding the Lodge in Fredericksburg, Va., which, he says, was subject to Grand Lodge in Pennsylvania when George Washington was initiated in 1752. We do not have at hand any evidence on this subject beyond the statement of Past Grand Master Charles E. Meyer, who said "It is probable that the Grand Lodge in Massachusetts granted this Lodge a dispensation." We know that the extreme loyalty of Brother Meyer to the Grand Lodge of Pennsylvania, where questions regarding historic claims of Massachusetts and Pennsylvania are involved would always be decided by him in favor of Pennsylvania if it were possible for him to do so. The selections regarding the Grand Lodge of Ireland are as follows:

"It is not at present known when the Grand Lodge of Ireland was originally founded, but it must have been in full working order in 1725, as a detailed account of the Earl of Rosse's Installation as Grand Master on St. John's Day, in the summer of that year, has been discovered in the Dublin Weekly Journal of the 26th June, 1725. The language of the journal is

very quaint and amusing, and some of the grammar and spelling are now obsolete. It would take too long to give the entire report. I cannot, however, refrain from quoting an extract containing the description of the banquet and procession to the theatre. It is as follows:—

"Immediately the Grand Master made them an elegant speech, 'Expressing how sensible he was of the Great Honour done him, and promising to discharge the great and important Trusts reposed in him, with becoming Fidelity, &c. And concluded, with an Appollgy for the shortness of his Speech, because Dinner was ready, and believed they were Hungry.' There were three large tables at the lower end of the Hall, of common Form, for Private Brothers; for the Grand Lodge only sat at the Mystical Table. They had 120 dishes of Meat, and were attended by 25 Drawer, admitted Free Mason for this solemn Occasion. After the Entertainment they all went to the Play, with their Aprons, &c.; the private Brothers sat in the Pit, but the Grand Master, Deputy Grand Master, and Grand Wardens, in the Governments Box, at the Conclusion of the Play, Mr. Griffith the Player, who is a Brother, sung the Free Mason's Apprentices Song, the Grand Master and the whole brotherhood joyning in the Chorus. The Brothers of one Lodge wore fine Badges painted full of Crosses and Squares, with this Motto, *Spes mea in Deo est*. Which was no doubt very significant, for the Master of it wore a Yallow Jacket, and Blue Britches."

"There is no trace of any rowdyism or excessive drinking in the report, although it may have been written by an unfriendly hand. The concluding sentence excites a suspicion of irreverence on the part of the reporter, who might well be excused if he found it hard to keep his countenance in view of the "Yallow Jacket and Blue Britches" worn by the Master of the Lodge that had "fine Badges painted full of Crosses and Squares." Let us

hope that we have improved since that day, and that Brethren no longer run the risk of exciting ridicule by wearing tawdry finery or tinsel jewelry.

It is some justification for the jacket and breeches that they are mentioned, five years later, by Pritchard in his "Masonry Dissected;" and he there explains that the compasses are symbolized by the yellow jacket, and the steel points by the blue breeches. They are also still regarded as of some importance in Scotland, where they are believed to be a relic of Operative Masonry.

The Grand Lodge of Ireland, though so styled, either did not then claim, or was not then acknowledged to have jurisdiction in the South of Ireland, as a Grand Lodge of Munster was established in 1726. This latter Grand Lodge was, however, merged in the Grand Lodge of Ireland in 1731. The first warrant granted by the Grand Lodge of Ireland was accepted by a well-known Munster Lodge which had previously existed, and is still No. 1 in the list of Irish Lodges. The Cork Brethren have always been to the front in our ranks. Belfast scarcely existed at the beginning of the eighteenth century; but the North of Ireland now contains about half of the entire number of our Irish Brethren, and has invariably worked in harmony with Dublin and the South.

Freemasonry, in one form or another, has existed in Scotland from a very remote period, and its Grand Lodge was constituted in 1736, and has been a tower of strength to the Craft throughout the world. The Grand Lodge of Pennsylvania preceded it by a few years, being founded in 1732; and according to the History of Freemasonry by Bro. J. C. Leggett, of Ripley, Ohio, Benjamin Franklin was in 1734 its Grand Master. George Washington also was, in 1752, initiated in a Lodge at Fredericksburg, Virginia, then subject to the Grand Lodge of Pennsylvania. This Grand Lodge has had always, through its

early association with Cork, a close bond of fraternity with the Grand Lodge of Ireland.

Quakerism very early in its history took firm root in Cork. Its great disciple William Penn, while residing on his estates in the South of Ireland, first became imbued with the doctrines of the Society of Friends, and carried them to America, where he won the confidence and affection of the native Indians by fair treatment and brotherly love. He died in 1718, and probably never was a Freemason; but his grandson, Springett Penn, was the first Deputy Grand Master of the Grand Lodge of Munster in 1726. It is well known that the Quakers, wherever found, are knit together in loving friendship; but at the same time, they have always been tolerant and charitable in their attitude towards all mankind, without distinction of race or creed. Their Society was

started in the seventeenth century, when speculative Masonry was first becoming generally known. Quakerism and Freemasonry have a great many tenets in common. The old charges of James Anderson bear a striking resemblance to the religious tolerance and broad humanity of the early teachings of George Fox, which have been preserved in the book on the Christian Doctrine, Practice, and Discipline of the Society of Friends."

The motto "Spes mea in deo est" mentioned, is well known in the Scottish rite of the present day and perhaps may be considered corroborative evidence of an early knowledge among our Irish brethren of the higher degrees, which, no doubt included the Templar degree which we have for some time believed to have originated in Ireland.

"God Bless You"

I seek in pray'rful words, dear friend
My heart's true wish to send you,
That you may know that, far or near,
My loving thoughts attend you.

I cannot find a truer word
Nor fonder to caress you,
Nor song nor poem I have heard
Is sweeter than God bless you!

God bless you! so I've wished you all
Of brightness life possesses,
For can there any joy at all
Be thine, unless God blesses?

God bless you! so I breath a charm
Lest grief's dark night oppress you,
For how can sorrow bring you harm,
If 'tis God's way to bless you?

And so, "through all the days
Then thou art safe forever.
But this alone—God bless thee, dear
May shadows touch thee never"—

—Oriental Consistory.

The Union

J. Vroom, St. Stephens, N. B.



MEMBERS of the Craft will be interested in the fact that the Festival of St. John the Evangelist in 1913 is the one hundredth anniversary of the formation of the United Grand Lodge of England. This event was not only important in itself, but it involved the union of Antients and Moderns throughout the British Dominions.

Every history of Freemasonry tells of the union of the Antients and Moderns in England in 1813; but most of the early writers say that the Moderns were older than the Antients. This was true only of their Grand Lodge organizations.

Whether organized bodies or lodges of working Masons, as some think, were introduced in Britain in the Roman Period, or whether they came later, it is certain that there were such lodges in existence before the beginning of the Eighteenth Century. They had a common organization, in so far as that a new lodge derived its authority from an older one; but, once formed, all lodges were equal. There was no Grand Lodge; and the Mother Lodge usually held no control over its offspring. Hence the saying that the supreme authority in Masonry is a lodge of Master Masons—a doctrine which there are still some ready to maintain, though a lodge that adhered to it would find itself cut off from recognition. Each lodge in those days was probably furnished with the three Great Lights, as at present, and a copy of the quaint old document called the Antient Constitutions, from which the Antient Charges in our book of Constitutions are extracted.

In 1717, a few lodges in London organized a Grand Lodge, which they agreed to recognize as a governing body, though they were careful to reserve their ancient rights and privileges. This was the premier Grand Lodge of England, and the first Grand Lodge of Masons in the world.

Very soon, if not immediately after its formation, this Grand Lodge adopted a simplified form of Masonry; which its own members afterwards called Modern Masonry, and which which they considered a great improvement upon the older form. The Antients, as they were called later, formed a Grand Lodge in Ireland in 1729 or earlier, one in Scotland soon afterwards, and one in England in 1751. The union of the two Grand Lodges in England took place in 1813, with the approval of the other two in Ireland and Scotland.

Thus was formed the present United Grand Lodge of England. H. R. H. the Duke of Sussex became its first Grand Master. The ceremonies of the Antients were adopted with some modifications; and the Duke of Sussex himself, who had been Grand Master of the Moderns before the union, took the Antient degrees before his induction to the new office.

The union of Antients and Moderns in England was preceded by a similar union in Massachusetts, which was effected in 1792. It is remarkable that the new Grand Lodge of Massachusetts then entered into fraternal relations with the Moderns in England, and not with the Antients; while the Grand Lodge of Ireland and Scotland at that date recognized the Antients, and not the Moderns. The Union stands as the greatest event in the history of Masonry since the traditional grant of the constitutions "by Prince Edwin at York, Anno Domini Nine Hundred Twenty and Six;" with the exception perhaps of the rise of the Moderns in 1717, and their adoption of the Grand Lodge form of government to take the place of government by private lodges responsible only to a Grand Master chosen at a general meeting of the Craft. The grand lodge system is now adopted everywhere; and the United Grand Lodge of England has three thousand lodges on its roll.

Boston Council, R. and S. M.



Edward E. Reynolds

BOSTON COUNCIL of Royal and Select Masters is famous for its meetings of especial interest. Each successive presiding officer seems able without especial effort to provide novel and interesting attraction which in a measure surpasses the efforts of his predecessors. We were impressed with this thought as we witnessed the great throng of companions which attended the regular assembly of the Council Thursday, January 29th. The interest of this occasion centered in the presence of several companions from Victoria Council R. & S. M. of Montreal, who were most cordially received and generously entertained from the moment they reached Boston to the time of their departure on the following day.

The members of the party were met at the North Station by Principal Conductor of Work of Almon B. Cilley, Past Thrice Illustrious Master Jesse E. Ames and James Kelty, who escorted them to their hotel. They were afterwards taken to the Masonic Temple where they were introduced

to Grand Master Edgar W. Evans and other prominent members of the Cryptic Rite. They were also introduced to Grand Master Melvin M. Johnson, Grand Secretary Davis of the Grand Lodge and Grand High Priest Eugene A. Holden of the Grand Royal Arch Chapter. There were in the Montreal delegation seven companions: Harry Wilson, Jr., deputy master; W. J. Camp, principal conductor of the work; Moses Albert, captain of the guard; F. W. Knowlton, Thomas Iverson, Thomas Johnson and Arthur Kay. Thrice Illustrious E. C. Bentley was unable to come on account of illness.

The visitors were escorted to the Lodge room by a committee of past presiding officers in charge of Deputy Master George T. Wiley, Past Thrice Illustrious Master Augustus Ridgeway who was chairman of the committee. They were warmly welcomed by Thrice Illustrious Master Edward E. Reynolds, who said in part, "This is the first time in the history of Boston Council that it has welcomed representatives of a foreign Council. While separated by geographical lines Freemasonry knows no such division. We are sorry to miss the presence of Thrice Illustrious Master Bentley and others who are unavoidably absent but you will please convey our best wishes to them." Responding, Deputy Master Wilkins said he considered it a great privilege to be received in a Cryptic Rite body, that numbered 1600. It seemed vast when compared to Victoria's membership of 200 which was the largest Council in Canada. He expressed thanks for himself and his associates for the generous hospitality that had been extended them from the moment they landed in Boston. He then said that he had a most agreeable duty to perform. He had been commissioned by Thrice Illustrious Master Bentley to present the first three officers of Bos-

ton Council a jewel similar to that worn by Victoria's members. He then attached a jewel to the coats of the thrice illustrious master, deputy master and principal conductor of work, as he did so there was a tremendous applause. After the Brethren were seated the Council was honored by the announcement of other distinguished companions. The first was Grand Master Edgar W. Evans who was escorted to the hall by a committee of past illustrious masters; the next guest was Most Puissant General Grand Master J. Albert Blake who was introduced by the same committee. Grand High Priest Eugene A. Hogan modestly attempted, as a member of the Council, to slip in unobserved but was recognized and conducted to the East by Principal Conductor of the Work Cilley. Each of these three guests were cordially received and each responded in appropriate terms of appreciation and good will.

The three jewels presented by the visitors bore the names of the officers for whom they were intended. It occurred to the companions, however, that it would be proper to recognize the attention shown them by Grand Master Evans and Past Thrice Illustrious Master Ames, they accordingly, after consultation, determined to deprive themselves of their own jewels which were then pinned on the coats of the companions mentioned.

One of the pleasing features of the occasion was the recitation of a poem,

conveying the greetings of the Boston companions to their visitors, by the author, Companion W. C. H. Salter. After the ceremonies of the reception were completed the entire company retired to the banquet room and there betook of an excellent banquet prepared by Companion Seiler. On the wall of the banquet room, over the heads of Thrice Illustrious Reynolds and his guests were the stars and stripes and the Canadian flag, emblematical of the fraternal relations of the companions assembled. At the end of the banquet the company joined in singing with great zest "America" and "God Save the King." Companion Walter L. Tougas won great applause by his rendering of "Allouette, Gentile Alouette," the whole company joining in the chorus. Among those on the suite of Grand Master Evans were Charles H. Preston, S. Everett Tinkham, Alfreda R. Hersam, George A. Warren, Clinton A. Ferguson and Nesbit G. Gleason. Many other distinguished companions of the Cryptic Rite were also present. The work of the degrees began at seven o'clock. More than 125 participated in the exemplification of the super-excellent degree. The work of both degrees was beautifully executed affording pleasure alike to visitors and to members of Boston Council. Every exercise of the evening was admirably managed and reflected great credit on Thrice Illustrious Master Reynolds and his associates.



The Brotherhood of Nations

Read by the author W. T. H. Salter in Boston Council
R. and S. M., Thursday, January 29

You have come to us, Companions,
From the River's farther shore,
From yon neighborly Dominions
Crowned with rich historic lore;
Each one from his own vocations,
By his presence on our sod,
Speaks the Brotherhood of Nations
And the Fatherhood of God.

Roll, St. Lawrence, to the ocean!
While your course its story tells
Of the patriot's devotion
That within our bosom swells;
May our flags wave, in their stations,
Side by side on Earth's great sod,
To the Brotherhood of Nations
And the Fatherhood of God.

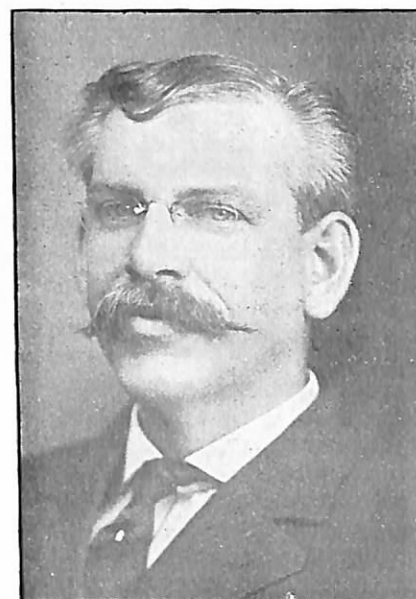
May the dew of Heavenly blessing
On Mount Royal's heights descend;
May this meeting, us impressing,
Bind us firmly to Life's end;
May our Great Lights' demonstrations
Flash the tidings, far and nigh,
Of the Brotherhood of Nations
And the Fatherhood on High.

This the message you will carry
To your fair Canadian shore,
And may you, while here you tarry,
Learn to prize it evermore—
"Thee we give, with hearts elations,
Greetings and a pledge of love
To the Brotherhood of Nations
And the Fatherhood above."

When the triple tie is broken,
When Life's temple falls to dust,
Fast-sealed lips and vows unbroken
Prove us worthy of our trust,
We will know no separations;
But, where Wisdom's feet have trod,
Learn the Brotherhood of Nations
In the Fatherhood of God.

Twenty-fifth Anniversary of Orient Council, R. and S. Masters

Somerville, Mass.



Frank E. Porter

AMONG the live Masonic centers of New England none can surpass Somerville, Mass., in loyalty and earnestness of its brethren in support of Freemasonry. Prosperity attends each of the several rites and each is growing in strength and usefulness.

It is an interesting fact, that all must have observed, that although a Mason may have taken all the degrees from the third to the thirty-third in one rite and to the Knights Templar in the other, he is almost sure to be attached to one body in an especial way in which he will work to the seeming neglect of the others. This peculiar characteristic is more frequently noticed among those who work in the Cryptic rite, and has brought to our minds the enthusiastic observance of the twenty-fifth anniversary of Orient

Council Royal and Select Masters which was observed Wednesday, January 14th. The occasion was most enjoyable and was attended by over 200 members of the Council and their friends.

Distinguished guests including honored sons of Orient council were: the present grand master, Most Illustrious Edgar W. Evans; past deputy grand master, Rt. Illustrious Miah G. Kenny; past grand principal conductor of work, Rt. Illustrious George E. Baxter; Galen M. Bowditch, one of the charter members, the third to occupy the chair and the senior living of those who have attained that station; George S. Flanders, one of the first twenty at the organization, and the following, also of the charter list: Past Thrice Illustrious Masters Edward T. C. Eddy and Charles M. Chaplin, A. Eugene Saigent and John E. Marden; Arthur E. Keating, high priest of Somerville R. A. chapter; DeMelle C. Garey, master of King Solomon's lodge; Frank W. Morse, master of John Abbott lodge; Clarence A. Russell, master of Soley lodge and Albion H. Libbey, master of Somerville lodge.

In his opening address, Thrice Illustrious Master Frank E. Porter recounted the history of the council in part as follows:

"Orient council was born and instituted on the 26th day of January, 1889, in humble circumstances of more or less poor but thoroughly honest parents numbering twenty, and has made its way to maturity through many trials and tribulations incident to childhood and young life. It was constituted and received its charter January 16, 1890, and the charter members—who numbered ninety-five—built better, perhaps,

than they knew, for it must be a source of gratification to those of them present tonight to go back in memory to the time when they dandled the new council on their knees and held it close to their hearts; to the child whom they led by the hand and whose steps they guided; to the youth who looked to them for advice and wise counsel—and now are present when that council has taken its place as one of the large councils of the Commonwealth and may still be sure that their assistance and companionship are welcome and desired. Of the ninety-five charter members in 1890, thirty-six are still with us.

"Among its charter members, are men, the omission of whose names from any history of our city would make it read like Hamlet with Hamlet left out; and during its twenty-five years of life, men representative of every phase of activity in the city have written their names upon the pages of our history. But always held first in our esteem and affection was one whom we lovingly called 'The Father of Orient Council,' Companion Aaron Sargent, its inceptor and its first recorder (and incidentally the first treasurer of the city of Somerville), who bore no title in our rite save that of companion, but who had the love and esteem of his companions which no title and no official honor could enhance. Our great regret tonight is that he could not be with us upon this occasion, but he joined his companions in the grand council above, March 23, 1913, at the good old age of ninety-one years.

"The name of the council was suggested by his son, Companion A. Eugene Sargent, our second recorder, and now and for many years our treasurer, and the leader of Orient band.

"John S. Hayes was our first Thrice Illustrious Master under dispensation, a man universally respected, whom perhaps some of you may remember as the master of the Forster school on Winter hill for some fourteen years.

He had for his captain of the guard, Companion (now Illustrious Companion) Galen M. Bowditch, who is now our senior living P. T. I. M.

"Upon receiving its charter in 1890, the council elected Joseph W. Hill (who died in 1907), to be its Thrice Illustrious Master, and Companion Bowditch became deputy master; Companion William H. Cushman, who recently died full of Masonic honors, became principal conductor of the work; Companion A. Eugene Sargent succeeded his father as recorder; Companion Edward T. C. Eddy, who is now with us as a P. T. I. M., became conductor of the council, and Companion John E. Marden became then, as he has been ever since, our sentinel, twenty-four years of good, faithful service. Of the charter members, two besides those mentioned have become P. T. I. M.; Right Illustrious Miah G. Kenny and Illustrious Charles M. Chaplin.

"Orient council has supplied some stars in the firmament of the permanent members of the grand council, who have held their high offices by reason of distinguished service to the craft.

"In 1895, Right Illustrious William H. Cushman became grand principal conductor of the work in the grand council; in 1900, Right Illustrious Miah G. Kenny occupied the office of deputy grand master; in 1903, Right Illustrious George E. Baxter occupied the office of G. P. C. W.; and today, Most Illustrious Edgar W. Evans, grand master of the grand council of Royal and Select Masters of Massachusetts, thrice elected, occupies the first and highest office. His grand master of ceremonies is Illustrious Companion Alfreda R. Hersam.

Companion Amasa Harrington, our present recorder, has occupied that position nearly seventeen years, just as long as he has been a member.

"Orient council has had but three recorders during its life: Companion Aaron Sargent, who served one year; Companion A. Eugene Sargent, who

served seven years, and Companion Harrington, who has served seventeen years.

"But many of that band of charter members who were present at the birth of the council are not here tonight to celebrate with us this birthday, because they have passed through the valley of the shadow of death to that land where birthdays have no significance, and where time is merged into eternity. Their work is done. For them the twelfth hour has sounded; for them the noontide of bliss is shining, and will eternally shine; from their eyes have fallen all the scales of doubt and darkness, and they see, now, and doubt no longer. We have missed and mourned them, but we would not call them back if we could.

"But while we may at this moment, and just for a moment, indulge in retrospect, we must make the prospect our business, and we trust we shall be able to achieve the high standard our predecessors aimed for, and maintain unimpaired the reputation they so hardly and sturdily won; that we may be able

To look up and not down,
To look forward and not back,
To look out and not in, and
To lend a hand.

"I trust you will enjoy the simple birthday party we have arranged."

There was a popular musical program as a start to the entertainment. It was furnished by Annie R., William W. and William L. Ward, with selections on harp, 'cello, banjo, guitar and mandolin. An address was delivered by Charles H. Adams, whose subject was "The Press, Past and Present." Past Deputy Grand Master Kenny recited "The Flag of the White Republic." A collation preceded two hours of dancing.

The direction of the anniversary ceremonies was in the hands of Thrice Illustrious Master Porter, Deputy Master Fudge and Principal Conductor of Work Brigham as executive; all the past thrice illustrious masters with A. Eugene Sargent, Amasa Harrington, Walter A. Ladd, J. Herbert Thompson and John E. Marden, reception; Leonard P. Hall, Frank W. Tucker and Charles W. Austin, dancing; Arthur E. Cutler, Fred E. Durgin, Thomas M. Saurman, Lawrence B. Land, George A. Richardson, Edwin H. Pearson and E. Frank Baxter, ushers.

Death

There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

Longfellow.

Attention Shown the Earl of Kintore

DURING the month of January the Earl of Kintore, Sovereign Grand Commander of the Supreme Council of Scotland, 33°, visited America in the interests of the Anglo-American Association for the celebration of the centenary of the Treaty of Peace between England and America and as the personal representative of King George V. for that purpose.

He visited our Masonic Temple accompanied by M. W. Charles T. Gallagher who is also Deputy of the Northern Supreme Council A. A. S. R. 33°. Brother Gallagher as one of the delegates to the Brussels Conference of Supreme Councils with our late M. W. Brother Lawrence and the present Grand Commander Barton Smith, was entertained in London by the Supreme Councils of England, Scotland and Ireland and met the Earl of Kintore at that time; the pleasant acquaintance is thus renewed during the visit of the Earl to this country.

After visiting the various apartments of the Temple, His Lordship was received in the Grand Lodge Room, conducted to the East and responded feelingly to the following address which was presented to him by M. W. Brother Gallagher in behalf of those present.

In the Masonic Temple at Boston,
January the 26th, 1914.
To the Right Honorable the Earl of
Kintore, Most Puissant Sovereign
Grand Commander of the Supreme
Council A. A. S. R. of
Scotland.

Dear Sir and Most Illustrious Brother:

At the East of the Grand Lodge of A. F. & A. M. of Massachusetts, the oldest regularly constituted Jurisdiction in America, in the Convocation Room wherein is conferred the 33° and last degree of the A. A. S. R. by the Supreme Council of the Northern Masonic Jurisdiction of the United States of America, your brethren in Freemasonry greet you.

We extend to you the fraternal welcome due to your exalted rank and station.

We express our appreciation of the honor conferred by your fraternal visit to our Temple.

We regret that your limited stay prevents our fraternity from paying its generous and official regard for your nobility of character and your devotion to the great principles of our Order.

Finally, we wish you God Speed on the noble errand of mercy that has directed your steps to our shores, and our united prayer is that the Father of us all will have you in His holy keeping to prosper and reward your efforts in the promotion of a lasting Peace on Earth between our two great English-speaking nations.

Melvin W. Johnson, Grand Master of
Masons in Massachusetts.
Chas. T. Gallagher, 33°, Deputy for
Massachusetts.

Thomas W. Davis, 33°, Recording
Grand Secretary.

Leon M. Abbott, 33°, P. Gr. Lieut.
Comm. Supreme Council N. M. J.

Frederick W. Hamilton, 33°, Active
Member Supreme Council N. M. J.

Benjamin W. Rowell, 33°, Secretary
Scottish Rite Bodies.

Dedication of Masonic Temple

St. Johnsbury, Vt.



Fred H. Dolloff, W. M.

THE crowning event in the Masonic history of St. Johnsbury, Vt. took place Tuesday, July 29th, 1913, when the New Masonic Temple was formally dedicated.

Palestine Commandery No. 5 met the train from the North and escorted the visitors to the Temple. At noon dinner was served in the dining room of the Temple to all Blue Lodge Masons by Mystic Star Chapter O. E. S. and at Pythian Hall to the commanderies and the overflow at the Universalist Church dining rooms.

The parade, in which about 600 Masons took part, formed promptly at 1.30 P. M., was more than half a mile long and consisted of the bands from Littleton, N. H., Newport, Lyndonville and St. Johnsbury; Palestine Commandery of St. Johnsbury, Lamaille of Morrisville, North Star of Lancaster, N. H., St. Girard of Littleton, N. H., Malta of Newport, Sussex Prefectory of Sherbrooke, Que., Memphremagog Lodge of Newport, Washburn of Danville, Caspian Lake

of Hardwick, Waterman of Johnson, Golden Rule of Stanstead, Que., Anson York of Nashua, N. H., Central of Irasburg, Valley of Orleans, Northern Star of North Anson, Me., Crescent of Lyndonville, Caledonia of West Burke, Aurora of Fitchburg, Mass., and Passumpsic of St. Johnsbury. Capt. H. A. Wilcox of Co. D., V. N. G. was grand marshal and his assistants were Olin D. Adams and P. B. Hartwell.

The line of march was through the principal streets of the village, which were lined with hundreds of people, to the Temple where the parade was disbanded and the real dedicatory exercises took place.

The opening exercises of the Blue Lodge were in charge of Passumpsic Lodge, Master Fred H. Dolloff presiding. The dedicatory exercises were in charge of Grand Master E. S. Weston of Fair Haven.

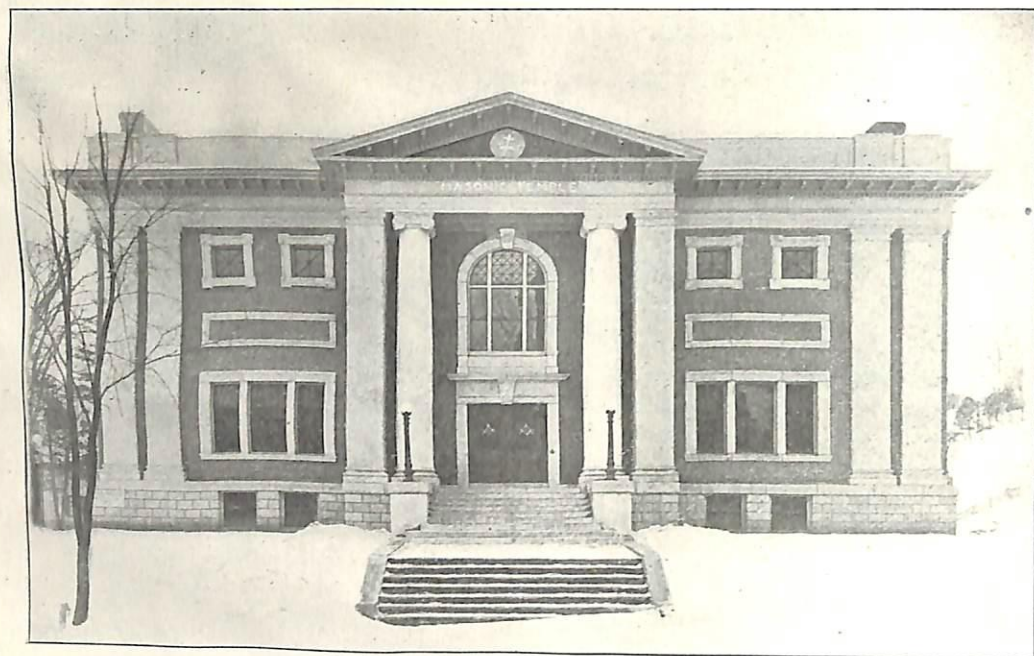
Among the grand lodge officers present beside the Grand Master and Deputy Grand Master Charles H. Darling of Burlington, who was the orator of the day, were: Grand Senior Warden H. D. Stannard of Barton, Grand Secretary Henry H. Ross of Burlington, Grand Steward J. G. Killum of Burlington, Grand Tyler T. S. O'Brien of Fair Haven, Grand Sword Bearer Fred H. Dolloff of St. Johnsbury.

At the conclusion of the exercises in the lodge room, the dedicatory address was delivered from the temple steps by Hon. Charles H. Darling of Burlington.

Judge Darling said in part:

"On the occasion of the laying of the corner stone of Bunker Hill monument, contemplating its completion, Mr. Webster said: 'Desponding patriotism may turn its eyes hitherward and be assured that the foundations of our national power still stand strong.' Today, we make these words





Masonic Temple, St. Johnsbury, Vt.

our own. Desponding patriotism may turn its eyes hitherward and be assured that the foundations of our national power still stand strong.

"We have dedicated this hall to the ancient usages of Masonry. I say ancient, for, while the date of the birth of modern speculative Masonry may be placed with reasonable certainty, it has its foundation in an organization that is traceable back to pre-historic times and whose origin is lost in the maze of unwritten history.

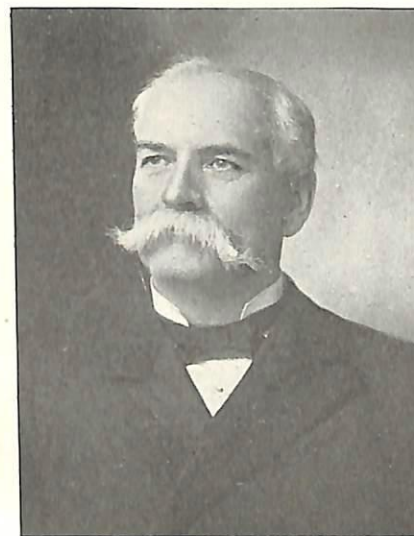
"Passing over the church, probably no institution may trace its principles to an earlier origin. It has gathered unto itself something of the ancient Egyptian mysteries. It especially shows traces of the Druids, the worshippers of the sun. And the moon and the stars are objects of its consideration. Then came geometry, the science most revered by Masons, and from its circle, its right angle, its plumb and its level, we learn infinity, rectitude, uprightness and equality.

"Passing over the several liberal

arts and sciences in which Masons were particularly interested we have drawn from and imbibed of the influence of the church. The expression, 'Worshipful' and 'Most Worshipful Master,' came from the Middle Ages, when the monks served as Masters of the lodges, and the dedications to Saint John the Baptist and Saint John the Evangelist, although said to have been eminent craftsmen, were more likely compliments to those saints in naming the two sun days—the summer and winter solstice—after these distinguished patrons of the art.

"In the days of palmy Rome, Masonry walked hand in hand with the Roman colleges of artificers. They built the bridges and fortifications and planned and erected the walled towns that have made the Romans famous.

"Then came the cathedral builders. A band of brotherhood traveling over the south and west of Europe, building the Gothic cathedrals. These are pre-eminently the palmy days and this the crowning work of operative Ma-



Charles A. Calderwood

sonry. From the days of the building of King Solomon's temple, until the completion of the cathedrals of the Middle Ages, many magnificent monuments of Masonic art have crumbled into dust; woes and wars have followed, and the hand of time and of the barbarian have buried their glories in the dust and in the seas; but the cathedral of the Middle Ages remain a living monument to their labor and to their art. Princes and principalities have come and gone; kings and kingdoms have risen and fallen; peoples have come, served their days, and perished; political divisions of the earth have been forgotten, but the cathedral of the Middle Ages still lives on, the wonder and the admiration of the world, a living monument to the patient builder; and, ages hence, the traveller who looks upon York and Canterbury, upon Cologne and Strasburg, must pause in his admiration and pay tribute of his tears to the memory of the patient cathedral builder of the Middle Ages.

"It is said that civilization can no more be brought back to its original beginning than the flood tide of the river to the pleasant valley where

alders meet above its course. But the pendulum swings back and forth, and the institution that is founded upon principles of everlasting truth and justice must survive the reign of error.

"Toil, unremitting toil, is the lesson of the past.—The pot of incense, the scythe, and the hour-glass, are constant reminders of man's limitation. But the bee-hive, the symbol of industry, has always been a favorite emblem of Masonic care.

"By the practice of two principles, industry and economy, man's worldly wants are supplied. Without economy none can be rich, with it, none can be poor; while industry has gathered unto itself the fairest fruits and the richest rewards. To the faithful Mason, the decree that in the sweat of his face man should eat his bread, is a blessing rather than a curse, and promotion in our institution is to those who best can work and best agree.

"In our own state, more than half of the population, men, women, and children, have deposits in the savings banks and of the comparative small percentage of our people who are without property, explanation can generally be found in the irregularity of their habits.

"Barring the accident of his own misconduct and irregular habits, you may search the state in vain for a hungry man. We hear a lot about a new Vermont. What we want and need is the old Vermont, the land of steady habits, the land of vigorous men, and the land of honest toil.

"But the example of the temple builder serves a higher purpose. There are jewels not found at the goldsmith's shop, and there are pursuits, purposes and rewards that no gold can purchase.

"The influence of the cathedral will outlive the market place. The immortal frescoes painted by Michael Angelo, or the wonderful conception of Christopher Wren, the last Grand Master of operative Masonry, were not executed because of a contract,



Charles H. Darlington

any more than the soldier at Bunker Hill or Gettysburg fought because he was under pay from the government. The conception and inspiration were higher, nobler, more patriotic."

The festivities of the day closed with a grand ball in the evening.

The directors of the Masonic Building Association, who have served as the building committee, are Charles A. Calderwood, W. A. Ricker, Harry A. Bartlett, J. Rolf Searles, Henry J. Goodrich, Fred C. Beck and Gilbert E. Woods.

The association was chartered by the Legislature of 1910 and the corner stone of the present structure was laid June 6, 1912, and the building was first used by the lodge on the evening of January 16, 1913. The Temple, 60 x 80 feet in size, was erected at a cost of about \$40,000; funds being raised by individual subscription as well as by Passumpsic Lodge. The building is located on the South side of Eastern Avenue, and is of red brick and manufactured stone trimmings. On either side of the entrance are massive cement pillars and black iron pedestals surmounted by electric lights. The woodwork throughout is

of oak, most of it in golden finish, in some of the rooms the early English finish. The walls are wainscoted in colored burlap and painted above in harmonizing colors.

As one enters the front hall on the first floor a door on the left opens into the smoking room with a large fire-place and numerous card tables. The large banquet hall or ball room is the principal room on this floor, connected with folding doors with the ladies' parlor, cozy furniture and a fireplace add to the attractiveness of this room, while beyond is a well equipped kitchen and all the facilities for serving refreshments. In the North-West corner is the reading room and toilet rooms.

Opening from the hall up stairs is the Armory, finished in dark oak with red ceiling. In the opposite corner on this floor is the Red Cross Room, also finished in dark oak with red walls. The large lodge room is in the South-East corner of the building. The tyler's room is in the South-West corner on this floor, as is also the preparation and paraphernalia rooms for Passumpsic Lodge, Mizpah Lodge of Perfection Scottish Rite, Mystic Star Chapter, O. E. S., Caledonia Council, Palestine Commandery and Haswell Royal Arch Chapter.

In the basement is a large billiard and pool room in which is a fire-place and there is also a bowling alley beside the heating plant.

Many of the furnishings of the temple and portions of the building itself were the gifts of members or of some particular body and were in many instances memorials to some interested members of the order. The iron pedestals in front of the temple were given by Mrs. Z. A. Richardson and Mrs. George W. Story, in memory of their husbands. The carpet in the Lodge room, as well as the re-upholstering of all the black walnut furniture in the room was the gift of the Eastern Star. The rug in the reading room was given by Mrs. G. W. Story;

a settee in the main hall was presented by J. D. Blackshaw; the table in the ladies' parlor by Mr. and Mrs. E. W. Fuller; large mirror by Mr. and Mrs. J. S. Weeks; the clock by Mr. and Mrs. Eathan Carr; an oil painting by Mrs. Minerva Rice; a picture by Mrs. Burk Fint, worthy matron of the local O. E. S.; chairs by Harry Harvey and Dr. Frank Hill of Littleton, N. H., in memory of Harriette Hill Harvey, by J. Martin Rowe and David Mackey in memory of their wives and by Mrs. George Spaulding in memory of her husband; a picture by Ray Howard, in memory of his wife, Bessie Howard; the past matrons furnished the fireplace and all the appurtenances; the rug for this room was bought by the Eastern Star; the rug in the Armory was bought by the members of the Palestine Commandery; Mizpah Lodge of Perfection gave the furniture in the reading room; Haswell Chapter bought the rug and furniture in the Red Cross Room. A piano was the gift of A. L. Bailey and the clock in the smoking room was presented by H. W. Randall.

The officers of Passumpsic Lodge are: Fred H. Doloff, W. M.; Fred C. Beck, S. W.; Frederick W. Jackson, J. W.; Chas. A. Calderwood, Treas.; Delos M. Bacon, Secretary; George A. Massey, S. D.; Orville N. Pinney, J. D.; Frank E. Humphrey, Chaplain; Edwin L. Spencer, Marshal; Birney L. Hall, S. S.; Arthur M. Lang, J. S.; Arthur C. Knoblock, Organist; Albert R. Spencer, Tyler.

Passumpsic Lodge was chartered June 12, 1852, its membership being former members of Harmony Lodge in the neighboring town of Danville. The latter lodge was instituted in 1797, but suspended its meetings in 1830. Passumpsic Lodge started with twenty charter members; now, the membership exceeds 400.

The St. Johnsbury Masons are indebted to Charles A. Calderwood, Pres. of the Masonic Association, more than any one else for their beautiful temple. For a number of

years he has urged the erection of a lodge home and now his hopes are realized. Mr. Calderwood is one of the most distinguished Masons in the country and in Vermont his Masonic record is recognized to be without a peer. Mr. Calderwood is a 33d degree Mason. He has not only been at the head of all the local bodies but he is the only Mason in Vermont who has been at the head of all the Grand bodies in the state.

At a college alumni dinner given at the University Club in New York City at which several states were represented, Chas. H. Darling was invited to respond to the toast "Where Vermont Comes In" and made the following reponse:

WHERE VERMONT COMES IN

Up where the north winds blow just
a little keener,
Up where the grasses grow just a
little greener
Up where the mountain peaks rise a
little higher,
Up where the human kind draws a
little nigher,
That's where Vermont comes in.

Up where the snows of winter last
a little longer,
Up where the heart beats just a little
stronger,
Up where the hand clasp is just a
little warmer,
That's where Vermont comes in.

Up where the lonesome pine its
nightly requiem sighs,
Up where the unpolluted waters take
their rise,
Up where the sons of toil have fought
for freedom's son,
Up where all nature's wood is a little
nearer God.
That's where Vermont comes in.

Wherever manhood fights for honor
And where woman shrinks at sin,
Where health is man's best riches,
That's where Vermont comes in.

Being on the Lord's Side

Its Threefold Significance to Master Masons

BY HAIG ADADOURIAN



Haig Adadourian

It is typically Scriptural, is this phrase "Being on the Lord's side." Yet a Master Mason is supposed not to be unfamiliar with it. Interesting is the origin of this ancient sacred phrase. It is historic, being inseparable from the religious career of the Chosen People. It dates back to Moses' days when that great leader and legislator saw his people's abominable deeds practiced under the guise of religious ceremonies. In Moses' unavoidable absence one day, the people had forced his brother to make them a golden calf, which they worshipped, and were still worshipping on his return, with licentious rites. Thus, the people that had believed in and served the God of holiness had been contaminated with the impure and detestable and disgusting religious practices of the heathen nations and tribes with which they had come in contact. Evil communications corrupt good lives.

Not being satisfied with destroying the "golden calf," the visible object of the people's apostasy and abominations, Moses cried aloud, "Who is on the Lord's side? Let him come unto me." Those who had remained true

to Jehovah and kept themselves religiously and morally pure, complied with Moses' wishes. The rest, as a drastic measure for the preservation of the purity and integrity of the nation, were put to the sword. In our day and generation, it is out of the question to pursue Moses' method of separation between those who are on the Lord's side and those who are not. But to know what it means to be "on the Lord's side" may be a saving knowledge to some Masons. And that is our sole plea in penning these lines.

It means, in the first place, true brotherliness, in other words, to be on our brother's side to do him good, is to be on the Lord's side. He who loves God should love his brother also. For he that loves not his brother whom he has seen, how can he love God whom he has not seen? According to the Masonic tenets, indeed, according to the most sensible religious belief, brotherliness is the test or touchstone of Godliness. It is the fine phase of love that is spreading over the world as a tide and breaking the barriers of jealousy, suspicion and ignorant hate. To be on the Lord's side, then, in its modern and Masonic meaning, is to be freed from the domination of the fiends of jealousy, race prejudice, a feeling of intellectual superiority and hatred. F. B. Meyer, the well-known London divine, was once president of a "Pleasant Sunday Afternoon" organization, so popular in Great Britain. The membership of the organization includes chiefly street-sweepers, chimney sweeps, rag-pickers, hod-carriers, coal-heavers, stone-breakers and various other laborers of like nature. They address each other as "brothers." One morning, Dr. Meyer met one of these horny-handed sons of toil and said, "Good morning, Brother Jones. How

are you?" And extended his hand to him. Although the street-sweeper said "Good morning," yet he hesitated to shake hands with Dr. Meyer. Looking at his own rough, grimy and uncouth hands, "No, Brother Meyer," said he "'tain't for the likes of me to shake hands with you." "Nonsense, man," was the answer, "it certainly is for the likes of you. The dirt of your hand cannot hurt me. Besides, it will wash off." And shake hands they did with genuine brotherly cordiality. Some time later, this same street-sweeper was heard to hail a fellow-laborer and say to him, "Say, Tom, do you know that this grimy hand shook hands with the parson? Don't you think he is jest fine?" "Oh," answered Tom, who was acquainted with Dr. Meyer, "he'll wash," meaning thereby the parson's religion was of fast-color variety, that can stand washing; that it was soul-deep and not superficial. He whose "Godliness" spells "brotherliness" considers and calls any man his brother without regard to that man's wealth, station in life, learning, circumstances, heredity or environment. What an immense difference there is between this spirit of loving fellowship or fellow-feeling and the self-centered spirit of a certain legendary child, whom an angel found one day indulging in a hearty cry. "What is the matter, dear?" said the angel, lovingly patting the child's tear-stained cheek. "Oh, I've hurted myself dreadfully, see!" And he sobbingly showed his wound. "Yes, that must have hurt very much, I know. But cheer up. I know another child who was wounded in the same place, and he got over it in good time." "Ah, but it wasn't so bad a wound as mine." "Yes, it was, every bit as bad." "But it did not hurt so much as mine!" "How do you know that?" "'Cause it wasn't me." Ah, well, 'twas ever thus. To the unbrotherly Mason a wound that some one else has is like a hole in the wall. He does not feel its pain himself, hence it cannot be as bad as the sufferer claims it to be.

But the Mason whose heart is attuned to that of God, he who is on the Lord's side, feels as badly for the sins, wrong doings and miseries of a brother-man as though he himself was the culprit or the sufferer.

In the second place, to be on the Lord's side means to be down on the plane of genuine self-abnegation or self-effacement. The qualifying word "genuine" is here emphatic. For self-abnegation or self-effacement, like anything else, has its counterfeits. There is many an act of false self-abnegation that passes muster as the genuine article. Indeed, many a deed of meekness is only a cover for the conceit underlying it. And "conceit is the soap bubble of life, very large, very smooth and ascendant until pricked." And a sight of the counterfeit article, or of an act of false humility, is a feast for the eyes of the Father of Lies. "The Devil did grin, for his darling sin is pride that apes humility," Moses, who coined the phrase, "Being on the Lord's side," possessed humility par excellence. In view of the degradation of his people, he was willing to expiate their sin with his own life, if thereby he might save them from their just punishment. But that was not to be. The divine justice had to be meted out in this instance, not upon a willing vicarious victim, but upon the real culprits. And suffer their just and well-deserved punishment they did. Because he stood on the side of his fallen brethren and was ready to be a vicarious sacrifice in their behalf, Moses was truly on the Lord's side. Thank God for such men whose truly self-effacing lives are like oases in a sandy desert. On the night before the Grand Review at the close of the Civil War, when all the Federal troops were gathered together in the capital of the nation, Gen. Sherman sent for Gen. Howard and said, "Howard, I am in trouble." "What about?" "About the order of this Grand Review. The politician friends of Gen. Blank have been to me and insisted that Gen. Blank, who once commanded your

army before Atlanta. hom you superceded, shall ride to-morrow at the head of that army. But that is your army and I don't know what to do about it." "That is a strange proposition," replied Howard; "that is my army. I was promoted above my companion officer in those days and I don't see the justice of his claiming my position now." "Neither do I," answered Sherman. "But, Howard, you are a Christian. Your rival makes no profession of the sort." "Well, whatever you put upon that ground alters everything for me." "All right, that relieves me. Gen. Blank shall ride at the head of your army of the Tennessee to-morrow. And you are to ride with me at the head of the combined troops." And Howard did. Howard's spirit of self-humiliation was the cause of his exaltation. Figuratively speaking, and in a higher sense, "Down with man" means "Up with God." This sounds like a paradox, but it is neither an absurdity nor an impossibility; it is a reality.

Finally, to be on the Lord's side is to be willing to be and do one's best for God and man. Masonry is not merely a system of sublime symbolism, or a compendium of ethical and scholastic speculations. It is a workable order of life to be reduced to living terms in the life of every Mason. It means to be righteous and earnest-minded not only in the lodge, but also in the counting room, the manufactory, the market-place, the field and the farm. It means to carry the good and solemn thoughts and feelings engendered in the lodge, into the throng and thoroughfare of daily life. To love mercy, to do justly and to walk humbly with God; to have

kindly feelings and to do kindly deeds—these are the hall-marks of Godliness. "So many gods, so many creeds; so many ways that wind and wind; while just the art of being kind is all this sad world needs." One of the professors of Howard University, an institution of higher learning for colored youths in Washington, D. C., has formulated a comprehensive declaration for the students of that institution. Here it is: "I will never bring disgrace upon my race by any unworthy deed or dishonorable act. I will live a clean, decent, manly life, and ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country, and of the community in which I live, and I will encourage others to do likewise. I will not allow prejudice, injustice, insult or outrage to quell my spirit or humiliate my soul, but will ever preserve the inner freedom of heart and conscience. I will not allow myself to be overcome of evil, but will strive to overcome evil with good. I will endeavor to develop and exert the best powers within me for my own personal improvement. I will in all these ways aim to uplift my race, so that to everyone bound to it by ties of blood it shall become a bond of ennoblement and not a byword of reproach." A life in harmony with the above declaration will place on the Lord's side not only the colored youths, but also everybody, colored or white, Mason or non-Mason. Taste the declaration, chew it, swallow it, digest it, and you will find that it is thoroughly good. Learn the meaning of being on the Lord's side and always keep on His side.



Bethesda Lodge

Valparaiso, South America, Diamond Jubilee

NEVER since Freemasonry was imported into Chili has there been held such a successful gathering as took place on Saturday, December 13th, when Bethesda Lodge holding Charter from Grand Lodge of Mass., U. S. A., celebrated their 60th anniversary at 8.30 p. m. The Lodge was opened and Deputations were received from Grand Lodge of Chili, Harmony, Star and Thistle, Lessing, Independencia, Aurora and Progreso Lodges, and King Cyrus R. A. Chapter, who again showed their colours on this occasion. R. W. David Urquhart, District Deputy, Grand Master and his Grand Marshal was then announced and received with grand honours, the W. M. vacating the chair. The Right Worshipful District Deputy explained the object of the meeting and deplored the absence of their esteemed Bro. Worshipful James L. Bennett, their oldest member and P. M., who has been connected with Bethesda Lodge for the last fifty-five years, he, the speaker, having to preside with his forty years' service. The D. D. then called on Worshipful F. J. Harper to give a historical account of the work done by Bethesda Lodge during its lifetime. It was received by marks of approbation from the brothers present.

At the close he asked R. W. D. D. David Urquhart to place himself before the altar where he had the pleasure of pinning on his breast the Anniversary Jewel as being the oldest member present.

The Presiding Officer, Bro. Urquhart then asked his Marshal to present before him Worshipful James Harper, Ernest H. Trapnell and Ernest E. Wells, when he placed upon each of their breasts a Past Master's Jewel as a token of fraternal recognition for services rendered to Bethesda Lodge during their term of office. Past Master James Harper answered for himself and the other brethren, thanking the Lodge for the honour conferred upon them. Each member then received the Anniversary Jewel, after which the Lodge was closed.

When the programme of speeches, songs and recitations was gone into at the interval, refreshments were served in the ante room, the brethren then entered the Lodge room where the concert was continued. At the close, after replies had been given from Bro. Lopez for Grand Lodge of Chili, Bro. Galloway, Grand Lodge of England, Bro. Buchanan, Grand Lodge of Scotland, and Bro. Seilfield, Grand Lodge of Hamburg, the Chairman then thanked P. M. W. G. Brower, who had come from St. John's Lodge Concepcion, to attend the meeting. A letter was read from W. M. A. Styles, Huelan Lodge, Santiago, thanking Bethesda Lodge for the invitation to assist, but was unable to do so.

The meeting was then adjourned to the banquet hall, where tea and cakes were served and disposed of by the brethren. The meeting closed by singing "Auld lang syne."



Edwin Booth as a Mason

Reprinted from the "Masonic Standard"

"I was Master of a Masonic Lodge in Omaha a good many years ago. Edwin Booth was playing in the city. I knew that he was a Mason and sent a committee over to invite him to meet with us after the play. He sent back word that he would do so with pleasure. We gave a Fellowcraft the Third Degree and were in no hurry to complete the work, because Mr. Booth could not come until about 11 o'clock. We sent over another committee to escort him to the Lodge. The examination was brief, but entirely satisfactory, and when he entered the room with his escort every member was on his feet and he was given an army salute, unusual for such an occasion, and then hearty applause.

"He seemed as much interested in the closing of the exercises as any one present and certainly at the banquet which followed he was a very happy member of the party. I have attended many banquets, but never one so interesting and so entertaining. We had some good singers and they sang the old favorites, Booth joining heartily, and it seemed as if his voice was sweeter than ever. There were several brief addresses before the great actor was called upon. Booth began by saying:

"Mr. Toastmaster and Brothers: I am like a boy out of school tonight. It is delightful to be with you. If I act like a boy kindly overlook it."

"Then this man that had a world-wide reputation told many interesting stories of his connection with Masonry and his career as an actor. He told us how grateful he had been at the forethought and tender consideration of his brethren in times of great distress, hinting at the days when he felt himself under a cloud, when

President Lincoln met his death at the hands of his brother, John Wilkes Booth. Continuing, he said: 'I shall never forget that wherever I went Masons rallied about me and cheered my drooping spirits. But for their love and forethought I can tell you now, my brethren, I do not think I should have resumed my life as an actor after that awful event.'

"Then Mr. Booth switched suddenly to a pleasantry that had us all laughing. His readings seemed brighter, better, more impressive than they ever had on the stage.

"One of the brothers asked Booth, 'What is your favorite poem?'

"After thinking a moment he answered:

"Please put that question differently. Ask me what my favorite hymn is."

"We all wondered what it could be. He hesitated a moment. There seemed to be something in his throat and then, in a voice low and sweet, while we were all watching breathlessly, he said: 'That hymn which the world knows as "Jesus, Lover of My Soul," and without waiting he recited the hymn—recited it as we had never before heard it.

"A member asked Mr. Booth, 'What is your favorite prose production?'

"I thank you, my brother, for asking the question," he said. "The most beautiful, impressive, noble, unforgettable and uplifting words that were ever uttered and preserved to the world I shall do myself the pleasure of reciting. Please be standing with me."

"And with bowed head our greatest American actor recited the Lord's prayer: You can imagine how it was recited."—Chicago Record-Herald.

Book Notices

WE have received from the publisher a copy of "The Theosophical Path" with "Studies in Symbolism" marked for review. The chapter refers to symbolism in architecture and in the paper under observation treats of the Doric order only. The subject as treated, will, no doubt, be found of interest to those who are versed in theosophy, as the believers in that faith recognize a source of inspiration or education that is not unusually understood by those unfamiliar with their philosophy. In this way they explain "the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal-like savages, the cave-men of the Palaeolithic age. They refer to the "Third Root-Race" and the "Nameless One" as the guides of "other less divine teachers" who were the instructors of early humanity. "It is through these 'Sons of God' that infant humanity got its first notion of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone" of ancient civilization. The author says: "In fact, the study of symbolism, to be intelligent, demands an enormous amplification of current ideas as to the origin, history, and destiny of the race; together with much wider and more dignified views regarding man's real inner nature and possibilities than are prevalent, or were prevalent in the days of Plato, Pythagorus, Jesus, and many another Teacher who had to hide or veil much of his real knowledge, for no other

reason than that much of it would not be understood.

Quotations are made from Vitruvius Pollio, on architecture, which declare that "all the rules of proportion are those taught **anciently at initiation.**" The author says: "Among the harmonies of Nature are those of form"

"Their ultimate significance has reference to Man, the crown, **when perfected, of manifested life**"

"thus a high order of symbolism is purely metaphysical, pertaining to Man in his deeper aspects."

The purpose of the paper is revealed in the following paragraphs: "No building can be said to be well designed which lacks symmetry and proportion. In truth they are as necessary to the beauty of a building as to that of a well formed human figure"

"If Nature, therefore, has made the human body so that the different members of it are measures of the whole, so the ancients have, with great propriety, determined that in all perfect works, each part should be some aliquot part of the whole."

The principle of symbolism as expressed in this paper, involving the similarity of proportion of a building to that of a perfect man, is illustrated by the plan of the front of a Doric temple and by the explanation of the symbolism as understood by a theosophist.

"The Theosophical Path" is published at the International Theosophical Headquarters, Point Loma, California, Katherine Tingley, Editor.



Note and Comment

Some of our older brethren whose Masonic affiliation carries them back a half century or more, cannot appreciate the remarkable Masonic activities of the present day. They look with suspicion, if not with real disapproval, on the popular lodge that is constantly doing things that attract attention. In their opinion, all special functions that appeal to public curiosity—all spectacular accessories in presenting the work, like military nights, politicians' nights, policemen's nights, or any other night where the interest in the work proceeds from the calling and popularity of the candidates or from those who are to conduct the ceremonies, rather than from the lessons of the work itself, are contrary to the spirit of Freemasonry and detrimental to its best interests. In the opinion of these brethren, Modern Freemasonry has lost its sacredness in losing its secrecy.

To make an application for the degrees, in the days recalled by a venerable brother, was an event of marked importance in the life of the individual and not to be approached with boldness and undue haste. The neophyte was expected to have a proper sense of humbleness in seeking entrance to the society of the dignified gentleman who guarded admission to the mystic brotherhood.

With a tone of deep reverence for the past, the brother related his admission to Freemasonry more than a half century ago. His father was a Mason of the old school—a member of a small lodge where each member knew the others as brethren of one family—the lodge meetings were not spoken of in the presence of the profane. Their doings were secret from the world—even their refreshments, which, according to the custom of the time, were largely of the liquid variety, were gravely enjoyed. The Master of the lodge was indeed master, and every ceremony conducted in simplicity reflected the deep reverence which all felt for an institution that to them was an unquestioned legacy of the days of King Solomon.

Our narrator determined to apply for admission to the lodge without consulting his father. Ascertaining which of the friends

of his father was Master of the lodge, he made application to him, of course, the father was informed of his son's intention—with the sternness of a Roman parent, the father questioned the son regarding his intentions. He was told of the responsibilities that came with Masonic membership, he was asked if he did not know that he was too young to understand, and too inexperienced, to maintain the dignity and responsibility of Masonic membership! The talk of the father nearly caused the son to turn in fear from the Lodge; he did not then know that his father was overjoyed at his son's choice and hailed his entrance with deepest pleasure.

Those days of simplicity are long past and in Masonry, as in every other pursuit, new methods have been adopted. Everything now goes with a rush and glare that has crowded the old methods into oblivion—we must move in the procession or be buried, so while our elder brother sees nothing but show and pretense in Masonic activity of the present day, let us feel that there is a real purpose of helpfulness in the more pretentious activity of modern methods—that the show and the glare are to win the attention and strengthen the hold of Masonry on the minds of the brethren, and while publicity has reached a point repugnant to the old school, the principles of Masonic charity and brotherhood are still the watchwords of its workers and the hope of its lasting continuity.

The fifth annual Past Masters' Night of Hiram Lodge No. 9, A. F. & A. M., was held in Masonic Temple, Claremont, N. H., on Wednesday evening, December 31st, 1913.

The Master Mason degree was conferred by the following Past Masters: H. G. Sherman, Master; Wm. Stephen, Senior Warden; B. L. Stebbins, Junior Warden; H. B. Glidden, Treasurer; G. H. Boynton, Secretary; G. H. Bartlett, Senior Deacon; H. G. Dow, Junior Deacon; G. A. Snow, Senior Steward; W. H. Tipping, Junior Steward; Josiah Gove, Chaplain; J. J. Archibald, Marshal; H. A. Jenne, Tyler.

A banquet served by the ladies of Woodman Chapter, O. E. S. preceded the opening of the lodge.

At 8 o'clock, a lodge of Master Masons was opened by the present officers, Wor. Bro. C. W. Wyman, Master, who announced that Past Masters' aprons would be presented by the Lodge to all its living Past Masters and that Bro. Lee S. McCollester, Deane of Crane Theological School, Tufts College, would make the presentation.

Rev. Bro. McCollester prefaced his remarks by saying that he accepted with particular pleasure the invitation of the Lodge to participate in the ceremonies of the evening owing to the fact that in this same lodge in 1886 he first saw Masonic light and that the oldest living Past Master, Wor. Bro. H. W. Parker when Commander of Sullivan Commandery, had created him a Knight Templar all of the York Rite degrees being conferred in Claremont many years ago.

After paying an eloquent tribute to Freemasonry as an institution and the thoughtfulness of the Lodge in showing honor to the officers of the past who "had borne the heat and burden of the day," he called upon the following Past Masters to approach the east and the Marshal invested them with the apron:

Hosea W. Parker, 1867-8; Clesson C. Atherton, 1874-91-92; George O. Woodcock, 1870-71; Hollis A. Jenne, 1876-77; Hiram G. Sherman, 1882-3; Charles A. Rice, 1894-5-1900; Adelbert M. Nichols, 1899; George A. Snow, 1901-2-3; William Stephen, 1905-6; Harvey B. Glidden, 1907; Bert L. Stebbins, 1908-9; G. Herbert Bartlett, 1910-11; Herbert G. Dow, 1912.

There were present 125 members and visiting brethren and the event was one of unalloyed pleasure.

Bert L. Stebbins.

John A. Gerow, a distinguished Mason and especially prominent as a Knight Templar, died at his home in Birmingham, Michigan, January 10th. Among other offices that he filled was that of Grand Recorder of the Grand Encampment, Knights Templar of the United States, in which position, he was appointed in 1893 and which he held until the recent encampment held



John A. Gerow

in Denver, Colo., when he was made Grand Recorder emeritus. Mr. Gerow was made a Mason in 1871. He had filled the offices of Master of the Lodge, high priest of the chapter, eminent commander of the commandery, and in 1889 became grand commander of Knights Templar of the State of Michigan. He was a thirty-third degree Mason of the Scottish rite.

The Annual Meeting of the Masters' Association of the Fifth Masonic District was held January 29th, at Young's Hotel, upwards of forty members being present. The reports of the secretary and treasurer showed the Association to be in a most flourishing condition, its membership comprising a large majority of the Past Masters of the Fifth District and a healthy cash balance on hand. The Masters' Association of the Fifth District is one of the oldest in this jurisdiction; its annual meetings are noted for the good fellowship which always prevails and this meeting was no exception to the general rule.

The officers elected, for the ensuing year, are: C. H. Houlahan, Pres., Belmont Lodge; A. G. Hosmer, Vice-Pres., Dalhousie Lodge; Edward O. Hatch, Secretary and Treasurer, Belmont Lodge, elected for the 15th consecutive term.

Most Wor. Grand Master Melvin M. Johnson, who is a member of the Association, was present and gave a most interesting address and although composed of figures and statistics, as delivered by Bro. Johnson, it was made interesting and instructive. Deputy Grand Master, R. W. Emery B. Gibbs, also a member of the Association, added a few interesting remarks but said he did not feel competent to trespass upon the ground covered by the Grand Master. Addresses were also made by the D. D. G. M. of the Fifth Masonic District Wor. Bro. W. O. Hunt of Fraternity Lodge and the R. W. Grand Marshal, Wm. M. Farrington, also a member of the Association. It would appear from a casual glance that the Fifth District at the present time is well represented in the official role of the Grand Lodge, comprising in addition to the above names, the R. W. Recording Grand Secretary Thomas W. Davis. Interesting remarks were also made by the retiring President, Wor. Bro. L. W. Powers and the President elect Wor. Bro. C. H. Houlahan.

During the evening an interesting programme was presented comprising legerdemain tricks by Bro. Harold A. Osborne of Lynn, with recitations and selections of an original nature by Miss Grace N. Widmer of Roxbury. The meeting adjourned at a late hour, all voting it to have been one of the most successful annual meetings among the twenty-three held by this Association.

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#### PAST OFFICERS' ASSOCIATION

The fifth annual meeting and banquet of the Past Officers Association, of Rockland, Maine, was held at 104 Lincoln Street, Wednesday evening, January 14th, 1914.

The following board of officers were elected: A. H. Newbert, President; L. S. Robinson, Vice President; George Roberts, Treasurer; A. I. Mather, Secretary. Past Grand Masters Frank E. Sleeper of Sabattus, and Albro E. Chase of Portland, were elected members of the Association.

An elaborate banquet to the members, with their ladies, was served at 6.30 P. M., by Mrs. Lucia Burpee. That the spread was fully appreciated by the recipients is shown by the following resolve, tendered to the hostess.

"Appreciating to the fullest extent your painstaking efforts to make our annual banquet a success, it was unanimously voted to extend to you our sincere thanks for the bountiful, and well served repast furnished by you, and you may rest assured that this happy occasion will long linger in our memories."

This unique organization was formed February 23rd, 1909, and was incorporated under the laws of Maine, March 18, 1912. It is doubtful if there is a similar organization in the world, certainly not in the United States. It is composed of those who have filled all the chairs in the York Rite of Masonry.

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Orient Council, Royal and Select Masters, Somerville, Mass., celebrated its twenty-fifth birthday, Wednesday, January 14th. The anniversary observance was in the Masonic apartments at Winter Hill and was marked by great enthusiasm on the part of a large number of the Cryptic Rite, in addition to many women friends, nearly 200 in all.

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The engraved plate presented to ex-President McKinley by the fraters of California Commandery No. 1 requesting him to visit them during his sojourn in San Francisco, was, after his death, permitted by unappreciative relatives to pass into the hands of a pawn broker. This plate was of solid gold, measuring four by six inches and was decorated with a fine diamond and was, during McKinley's lifetime, prized very highly. Later on, this plate was purchased by John Wanamaker of Philadelphia and presented to the Museum Department of the Grand Lodge of Pennsylvania and is now placed in this Museum along with the Masonic apron presented to Washington by Lafayette, and other priceless Masonic relics.

—Quarterly Bulletin,  
Iowa Masonic Library.

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The "Quarterly Bulletin" issued by the Iowa Masonic Library comes to us as usual filled with interesting information on various subjects. We consider this publication of great value to Freemasonry in Iowa. It is an educating force that might be adopted by other Grand Lodges much to their benefit.

It is a matter of surprise that every member of Mt. Olivet Chapter Rose Croix, Boston, does not take advantage of membership in Mt. Olivet Brotherhood. It is a most inexpensive way of providing assistance in a case of the death of a member. The brethren should feel that it is a privilege to unite with the brotherhood, as their contribution may be of great service to others even if their own family should not need the assistance it provides. Consult Secretary B. W. Rowell for information.

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The "American Tyler-Keystone" has made its appearance again under new management and with assurance of a lasting prosperity.

We have always felt that this venerable publication ought to be supported. There should be sufficient loyalty among the brethren in Michigan and adjacent states to give it an abundant support.

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The officers of Mount Sinai Temple, Mystic Shrine, Montpelier, are as follows: Dr. Elroy B. Whittaker of Barre, illustrious po-



Bro. Charles H. Heaton

tentate; Edwin S. Meigs of Montpelier, chief rabban; George I. Whitney of Bellows Falls, assistant rabban; Collins Blakely of Montpelier, high priest and prophet; Fred C. Gilson of St. Johnsbury, oriental guide;

David A. Elliott of White River Junction, treasurer; Charles F. Heaton, recorder; E. B. Whitaker of Barre; Harry E. Parker of Bradford, Bernard J. Castin of Groton, Stephen W. Paige of St. Albans; representatives to Imperial Council.

Mount Sinai has a membership of 1163 and is the third oldest temple in the country, being antedated only by Mecca of New York and Damascus of Rochester, N. Y.

Only three charter members are living today: Charles H. Heaton of Montpelier, William C. Bradbury of West Andover, N. H., and Horace L. Johonnott of Burlington, Vt. The temple was chartered October 31, 1876, and Mr. Heaton has been recorder since with the exception of the period during which he was illustrious potentate.

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The officers of Charity Lodge, Cambridge, Mass., were installed in the presence of a large number of brethren and ladies, Monday, December 29th. The ceremony was conducted by Past Master Fred W. Abbott of Union Lodge, with Past Master Frank M. Weymouth of the same lodge as his marshal. Each was presented a large bouquet at the close of the exercises.

The organization for 1914 is as follows: Fred A. Keniston, W. M.; George R. Libby, S. W.; Walter H. Lerner, Jr., J. W.; Walter H. Lerner, Sr., (P. M.) T.; George M. McCallar (P. M.), S.; Rev. Fred E. Marble, C.; Rev. E. A. E. Palmquist, A. C.; Charles C. Willard, M.; George B. Colesworthy, S. D.; Lester M. Bacon, J. D.; J. Harold Parry, S. S.; Sargent S. Stearns, J. S.; James S. Crawford, I. S.; Ernest L. Mehaffey, organist; Fred L. Churchill, tyler.

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The members of Winthrop Lodge, Winthrop, Mass., are highly pleased with the action of Grand Master Johnson in naming Past Master Charles G. Bird as district deputy grand master for the third district.

When Winthrop Lodge was formed twenty-seven years ago, he was one of the most zealous and valuable workers in its organization and since that time he has been almost continuously in office, rendering valuable and properly appreciated service. The entire district, comprising Winthrop, East Boston, Chelsea and Charlestown, is pleased with the appointment. Brother Bird and Winthrop

Lodge are to be congratulated upon the preferment as is the M. W. grand master upon securing so capable and distinguished a representative.

One of the most brilliant social functions that has been held in years by the members of St. John's Lodge, Boston, was held Monday, January 5th. It was the date of their regular communication. The brethren assembled at five o'clock, after attending to the business of the lodge, there was a reception of guests, this was preliminary to a banquet at six-thirty o'clock, which was followed by a concert and dancing. Grand Master Melvin M. Johnson was the distinguished guest of the occasion. He was accompanied by Deputy Grand Master Emery B. Gibbs, Senior Grand Warden Chauncey E. Peck, Junior Grand Warden Charles S. Proctor and other members of the Grand Lodge.

Mrs. Johnson, Mrs. Gibbs and Mrs. Peck were the prominent ladies attending the Grand Lodge officials. Worshipful Master Frederick S. Fogg extended a warm welcome to the company saying that the lodge was to be congratulated on the large number of women friends in attendance, for their presence was always a great source of delight. He was not insensible of the honor conferred upon them by the fact that the first five officers of Grand Lodge, both district deputies whose jurisdictions include the temple lodges and many masters, were on hand.

Addressing the grand master he said: "It is a special privilege to have this opportunity to receive you here so soon after your installation and I congratulate you upon your elevation to the exalted office which you are so well qualified to fill. A special honor has come to St. John's this year in your appointment as district deputy grand master of your college friend, Past Master David T. Montague, who, as well as his marshal, Past Master Leonard G. Roberts, is a member of this lodge.

The company was invited to rise and drink to this toast, "To the Most Worshipful Grand Lodge of Massachusetts, the Grand Master, the Senior and Junior Grand Wardens, the Grand Treasurer, the District Deputy and his Marshal."

Grand Master Johnson, in responding, congratulated the lodge on its prosperity and said that it would be his effort while head of the grand body to advance the cause of the fraternity so that it would continue to carry out the high ideals maintained by it for nearly two centuries.

The organization of the lodge is as follows: Frederick S. Fogg, W. M.; Walter F. W. Taber, S. W.; Chester C. Whitney, J. W.; Edmund H. Talbot (P. M.) T.; Frank M. Copeland, S.; Rev. Webster H. Powell and Rev. George W. Colson, C.; Leonard G. Roberts (P. M.), M.; Guy C. Willis, S. D.; Dwight W. Sleeper, J. D.; Edward H. Palmer, S. S.; W. Harry Wood, J. S.; Alfred J. Guion, I. S.; Charles S. Johnson, organist; Edward F. Jacobs, tyler.

The 55th semi-annual communication of the Grand Lodge of New Hampshire was held in Masonic Hall, Manchester, December 30th.

Five hundred members, including delegates from nearly every big city and town in New Hampshire, and representing over fifty lodges, attended session of the semi-annual communication of the Grand Lodge, which followed the banquet. Lafayette lodge, No. 41, of Manchester, conferred the Master Masons degree on a class of candidates.

During the afternoon the Entered Apprentice degree was conferred by Carroll lodge, No. 57, of Freedom, and the Fellow Craft degree by Horace Chase lodge, No. 72, of Penacook. This took up practically all of the afternoon session, and at 5.15 o'clock adjournment was in order. It was announced that, owing to the large number present, the Masonic banquet hall would not accommodate all, and the Odd Fellows' banquet hall on Hanover street was called into use. Over 500 Masons were fed between the hours of 5.30 and 7.

The ceremony during the evening was a very imposing one and was well worked by the local lodge. The hall was completely filled while the work was conferred. It was late when the 55th semi-annual communication was officially adjourned and the out-of-town members prepared to leave for their respective homes.

There was a public installation of the officers of Aberdour Lodge, Boston, in Masonic Temple, Tuesday, January 13th. The ceremony was conducted by Past Master Walter C. Wardwell of Mt. Olivet Lodge with the assistance of Past Master James F. Coburn as marshal.

Worshipful Master Benjamin E. Wood welcomed a company of nearly 200 in Corinthian Hall and said that the lodge hoped to be able to have the presence of its women friends every year on such an occasion.

Grand Master Melvin M. Johnson was the special guest and was formally received.

After the officers had been invested with the jewels of their stations an apron indicative of his new rank was presented Past Master Wood from the twenty-eight members who have been initiated during his two years' term. The spokesman was Frederick S. Mann.

There was an address by Grand Master Johnson, who, after several anecdotes, pointed to the pictures of Washington, Lafayette, Warren and Franklin on the walls as types of men that it would be well to follow. Another noble name in the annals of the craft was Revere. Their character ought to tell one what Masonry is and what it stands for.

For 1914 the organization will be as follows: Henry S. Dunn, W. M.; James Stewart, S. W.; Robert A. Lewis, J. W.; William H. Palmer, T.; Henry M. Nourse (P. M.), S.; Rev. George J. Prescott (P. M.), C.; Doris A. Young, M.; William Sears, S. D.; Philip B. Bruce, J. D.; William H. Hodgkin, S. S.; William M. Macomber, J. S.; Frank A. Baker, I. S.; William M. Gerrish, organist; Edward F. Jacobs, tyler.

An entertainment of vocal and instrumental music with recitations was given at the Masonic Home, Manchester, N. H., New Year's day. A number of the trustees and wives, and invited friends joined with the family in listening to the musicale. Among the trustees present were George I. McAllister and wife, and son Harold; Mr. and Mrs. J. Brodie Smith, Mayor and Mrs. Charles C. Hayes and Mrs. William E. Felch. The president and secretary of the Children's Home, Mrs. Josiah Carpenter and Miss Maria Kidder, and the treasurer, Mrs. Frank

Sargent, were among the invited guests accepting.

Luncheon was served at the conclusion of the program which was deeply appreciated by the members of the family and all who had not previously shown over the Home and those who cared to go through once more were ushered over the well appointed Home, under the direction of Mrs. Luella C. Burbeck, matron.

The Masonic Fraternity of Newton, Mass., have established a reputation for sociability and good-fellowship that is entitled to praise.—Sometimes its sociability is expressed in lodge functions and sometimes in the commandery. During the last month, Newton Royal Arch Chapter won the honor



George A. Miller

by a delightful social party for the ladies. It took place Wednesday, January 7th and was attended by nearly 300 persons. There was a banquet and a choice musical and literary program supplemented by two hours of dancing.

The general committee comprised George A. Miller, high priest; William H. Colgan, king; Ernest C. Fisher, scribe; A. Sidney Bryant, secretary, assisted by other officers.

In the party were Most Excellent Charles D. Burrage, P. G. H. P. of the Grand R. A. Chapter of Massachusetts; Most Excellent Fayette Bennett, P. G. H. P., of the Grand R. A. Chapter of Rhode Island; Rt. Excellent C. E. B. Chase, D. D. G. H. P., of the 13th District, and Rt. Eminent Frank L. Nagle, P. G. C., of the Grand Commandery,

K. T. The chapter's past high priests in attendance were Lewis Binney, George G. Davidson, William Hunt, Austin H. Decatur, William J. Linn, Horace A. Carter, Arthur Boutelle, Richard W. Vose and William H. Bliss.

The annual Ladies' Night of Boston Commandery, which was held at Hotel Somerset, Thursday, February 5th, added another to the list of many brilliant gatherings that have been conducted under the auspices of that venerable body.

The Sir Knights and Ladies began to fill the corridors of the hotel soon after six o'clock. By the time fixed for the formal reception, a company of about 350 persons were ready for presentation to Em. Commander Frederick C. Graves, who, with Generalissimo Joseph T. Paul and Captain General Fred W. Abbott with their ladies stood at the head of the official line to speak a word of welcome to the ladies and Sir Knights who passed before them.

The past presiding officers of the commandery were represented by Rt. Em. Charles I. Litchfield, Em. James M. Gleason, Em. Eugene A. Holton, Em. J. Gilman Waite, Em. Richard A. Atwood, Em. Charles S. Damrell, Em. James S. Blake and Em. Leonard W. Ross.

After the reception was over, the company marched to the grand banquet hall of the hotel and were seated at small tables, congenial companions occupying the same table proved the social value of the arrangement. At the head table was seated the eminent commander, generalissimo and captain general with their ladies. The special guests were also at the same table: among them was M. E. Comp. Eugene A. Holton, grand high priest of the Grand R. A. Chapter; Most Ill. Comp. Edgar W. Evans, grand master of the Grand Council R. and S. Masters; Most Wor. Melvin M. Johnson, grand master of the Grand Lodge, A. F. & A. M.; Em. John R. Dennis, past commander of St. John's Commandery, Providence, R. I.; Em. Edward E. Jameson, commander; William M. Farrington, generalissimo and Almon B. Cilley, captain general of De Molay Commandery; Em. Arthur S. Foster, commander and Arthur T. Reed, generalissimo of Joseph Warren Command-

ery; the ladies accompanying the guests were also at the same table. While the banquet was being served, Sir Knight Thomas M. Carter, with his orchestra, presented an interesting musical program.

At the conclusion of the banquet, an entertainment of song and recitation was furnished by the Weber Concert Company that gave immense enjoyment. The concluding feature of the evening was dancing which was continued until a late hour.

Mystic Chapter of Royal Arch Masons, Medford, Mass., celebrated its fiftieth anniversary, Monday, January 26th. Of the thirty-two charter members only two survive: Daniel W. Lawrence, the first high priest and George B. Green, the venerable treasurer who has served in that office forty-eight years, neither of these two were present; the first named is in the South and the latter detained at home by illness. Grand High Priest Eugene A. Holton was the principal guest. He was attended by a suite of past grand high priests and other officers and members of the Grand Chapter.

High Priest Arthur Clifford extended a warm greeting to the grand high priests and to the other guests.

There was an adjournment to the Medford Club house, where an elaborate banquet was provided, with High Priest Clifford presiding. On his right were seated Grand High Priest Holton and Grand King Macfarlane was at his left hand.

The high priest in his welcome to the guests and members remarked that it was a great event for the chapter—the attainment of its silver jubilee—and it congratulated itself upon the presence of not only the grand high priest, but five of those who had preceded him in that office.

"It is not only a satisfaction to convey the greetings and felicitations of the Grand Chapter but to extend my own congratulations on your 50th anniversary," said the grand high priest after he had been presented to the company. As the chapter took on life the Civil War was in progress, and while it had caused many gaps, so was it with the chapter in regard to membership. "Fill them up, so that the ranks will be unbroken," he said. The order had been engaged in many good deeds, in teaching the

precepts of God, one of which was to love one another. He wished for the continued success of the chapter, with happiness and prosperity for all.

District Deputy Morgan extended his good wishes in a brief address. Rev. Dr. Hamilton spoke upon the subject, "Masonry as an Educational Institution," and Grand Chaplain Bush discussed the beauties of Royal Arch Masonry.

The historian was Past High Priest Roswell B. Lawrence, son of the first high priest. He traced the chapter down the long avenue of years. From its beginning with 32, it attained a membership of 246. There had been 33 high priests, including the present incumbent, and of these, 15 had passed beyond. Many of its members had gained distinction in the Grand Chapter and two of them at present hold office there—Grand Secretary Waite and Grand Lecturer Green. Its treasurer, George B. Green, was filling that office for the 47th year, and its chaplain, Henry C. DeLong, has been installed for the 37th term.

The general committee for the celebration consisted of Arthur Clifford, H. P.; Joseph C. Miller, Jr., K., and James R. Gibson, S.

Springfield (Mass.) Commandery, K. T., held a successful "Ladies Night" reception and entertainment, Monday, January 19th, which was heartily enjoyed by a large company. The feature was a program of song and recitation with dancing and refreshments. The management was under the direction of Ralph S. Munn, eminent commander; Albert E. Stewart, generalissimo and Harold S. Cooke, captain general.

The Masters and Wardens Association of the 4th Masonic District of Massachusetts held their annual banquet at Young's Hotel, Boston, Thursday, January 29th. William F. Schallenbach was elected president and James G. Hutchinson, secretary-treasurer. Grand Master Melvin M. Johnson was the principal guest.

George S. Carpenter, a well-known Scottish Rite Mason of Boston, died January 20th. His funeral was held Friday, January 23rd, in the Church of the Good Shepherd and was attended by a large number of Masons from every branch of the order.

Rev. George J. Prescott, the rector, who is also a past master of Columbian Lodge, with which Mr. Carpenter was affiliated, conducted the service and there were vocal numbers by a quartet.

The interment was in Forest Hills Cemetery. The bearers were Puissant Grand Lieutenant Commander Leon M. Abbott, representing the Supreme Council, A. A. S. R.; Sovereign Prince Edward O. Hatch, Giles F. Yates Council, P. of J.; Senior Warden Franklin C. Jillson, Columbian Lodge, and James D. Robertson, Aleppo Temple, Mystic Shrine.

In the chancel of the church was a magnificent array of flowers.

R. W. Thomas W. Davis of the Grand Lodge of Massachusetts attended a meeting of his class at the Williams Club at New York on Thursday, which graduated in 1866, and spent the following day in attending to some Masonic business in that city.

A Deputy Grand Lodge will be held in Ancon on Saturday, February 21st for the purpose of Constituting Canal Zone Lodge. R. W. Herbert E. Fletcher, Louis C. Southard and J. M. Gleason, also Wor. Learned B. Nichols and Philip T. Nickerson and others have gone to the Isthmus for the purpose of conducting the ceremony.

The officers of Fraternal Lodge, Hyannis, Mass., were recently installed at a special meeting by Wor. Bro. Edward L. Chase, assisted by Wor. Bro. Walter B. Chase as Marshal. The officers are as follows: Winthrop D. Bassett, master; Clarence Milton Chase, senior warden; Frank Howard Hinckley, Jr., junior warden; Charles H. Morrill, chaplain; Charles C. Crocker, treasurer; Edward C. Hinckley, secretary; Charles E. Smith and A. B. Varnum, deacons; William P. Saint, steward; Walter B. Chase, marshal; Charles L. Baker, tyler.

Dorchester Lodge, Dorchester, Mass., recently held its first ladies' night in Masonic apartments at Upham's Corner. About two hundred were present. The entertainment was principally furnished by the members of the lodge.

Greetings were extended by Rt. Worshipful Freeland D. Leslie, D. D. G. M. of the

4th District; Worshipful Master George T. Wiley, Rabonni Lodge; Worshipful Master Edward J. Ripley, Union Lodge, and one in verse by W. T. H. Salter, to all of which Worshipful Master William B. Rand responded.

A quartet in songs proposed a toast to the ladies, and Past Master Frank M. Weymouth, in speaking for them, introduced Miss Dorothy Rand, daughter of the master, who was fully equal to the occasion, and the novelty of having one of the gentler sex in such a role aroused enthusiasm. There were anecdotes by Past Master Edward F. Estes and Elmer P. Fletcher, and chorus singing of a hearty nature.

An order of dances with whist occupied the remaining hours until midnight. The floor director was Frank M. Weymouth.

Boston-Lafayette Lodge of Perfection held its regular convocation in Masonic Temple, Friday, February 6th. There was a very large attendance of members and visiting brethren. Among the latter, a delegation from Merrimac Valley Lodge of Perfection, Haverhill. There was a sense of sadness prevailing on account of the death of three well-known brethren of the Scottish rites. Harry Hunt, of whom thrice potent master John J. Van Valkenburg spoke in a touching manner, saying "We have lost a true friend and brother, an able and conscientious officer."

The other two departed are George S. Carpenter, 33 degrees, past sovereign prince, and Fred B. Ambler, 32 degrees, junior warden of Giles F. Yates Council, P. of J. As a silent tribute the lodge stood while the quartet sang "Gathering Home."

The Haverhill visitors were under charge of Daniel Hunt, Thrice Potent Master.

Puissant Grand Lieutenant Commander Leon M. Abbott of the Supreme Council was among those in attendance and the honorary members of the same body on hand were Albert L. Richardson, Henry N. Fisher, Eugene A. Holton, Rinaldo B. Richardson, James M. Gleason, Joseph W. Work, Benjamin W. Rowell, E. Bentley Young, J. Albert Blake, Thomas W. Davis, Moses C. Plummer, Theodore H. Emmons, Charles M. Pear, Samuel F. Hubbard, James S. Blake, George E. Savory, William H. Puffer, Josiah T. Dyer,

Edward G. Graves, Addison L. Osborne, John E. Pierce and George W. Chester.

Two of the Scottish Rite bodies in the Temple were represented, Mt. Olivet Chapter of Rose Croix by Benjamin S. Frost, 32 degrees, M. W. M., and Giles F. Yates Council, P. of J., by Edward O. Hatch, 32 degrees, S. P.

Mount Orthodox Lodge, West Springfield, Mass., was constituted and its officers installed in accordance with ancient ceremony and in the presence of a large and distinguished company, Tuesday, January 27th. Grand Master Melvin M. Johnson and his official suite reached Springfield in the early afternoon and went immediately to the Hotel Kimball, where they were entertained by the local brethren and a luncheon served at 5 o'clock. From the Kimball the party went by special cars to the Masonic Hall in West Springfield. Among the official suite attending Grand Master Johnson were: past grand masters Most Wor. Bro. John Albert Blake; Most Wor. Bro. Dana J. Flanders; Senior Grand Warden Chauncey E. Peck; Junior Grand Warden Charles S. Proctor; Charles H. Ramsay, grand treasurer; Thomas W. Davis, recording grand secretary; Emory B. Gibbs, deputy grand master; Rev. Dr. F. W. Merrick, junior grand chaplain; William M. Farrington, grand marshal; George W. Chester, grand tyler and many others.

At the conclusion of the ceremony of constitution interesting addresses were made by Grand Master Johnson, Deputy Grand Master Emory B. Gibbs, Recording Grand Secretary Thomas W. Davis, Past Senior Grand Warden Leon M. Abbott and others.

The officers of the new lodge are: Fred C. Hubbard, master; Frank O. Scott, senior warden; Herman F. Forrester, junior warden; W. R. Harvey, treasurer; W. R. Armstrong, secretary; A. W. Harrington, chaplain; William Porter, marshal; Nelson Sherburne and Frederick E. Fairbank, deacons; Herbert O. Scott and Clarence H. Moore, stewards.

The dispensation to Mt. Orthodox lodge was granted by the Grand Lodge of Massachusetts at their quarterly meeting in Dec., 1912. They have worked under the dispensation until the quarterly meeting of the grand

lodge in Dec., 1913, when their charter was granted. The dispensation granted by the grand lodge was signed by 32 Master Masons of West Springfield. During the past year 69 new members have been taken into the lodge. The petition to the grand lodge for the charter had 57 names, making 126 members. The Masonic hall in West Springfield is in the old White church.

Scottish Rite Masons of Rochester, Dover, and Portsmouth, N. H. to the number of 300, met at Masonic hall, January 23rd, to attend the grand council, Princes of Jerusalem. The fifteenth degree, Knights of the East or Sword, was exemplified in full form and ceremony with Albert R. Jenkins as Sovereign Prince Master.

Others taking part were Dr. Henry I. Durgin, Edward H. Adams, Fred B. Coleman, Ralph W. Junkins, Harry W. Peyser, Frederick Watkins, Frederick W. Cross, John H. Rose, John G. Yarwood, William F. Enwistle, Edward Raitt, Harry H. Foote, August Hett, Everett N. McNabb.

The Masons' quartet, composed of Ernest L. Cook, John W. Mitchell, J. True Davis, J. B. Whitehead, Charles W. Gray, Sidney S. Trueman, H. Montgomery, Ira Newick, rendered the musical program. Following the work, a banquet was served. A special train brought the members from Rochester and Dover.

Under the auspices of the South Shore Masonic Association the new \$40,000 Masonic Temple was dedicated by the Grand Lodge of Massachusetts, January 15th. The special committee consisted of Henry P. Tilden, Gardiner R. P. Barker, Arthur W. Burr, Frank W. Bates, Winthrop J. Cushing, T. John Evans, J. Burton Reed, Frank H. Torrey, Harry J. Beck, Eben H. Cain, Charlie W. Dunbar, Charles G. Jordan, John Taylor and Sherman P. Troy.

Orphan's Hope Lodge, A. F. & A. M.; Pentalpha, R. A. chapter; Temple Council, R. and S. M., and South Commandery, K. T., the bodies that will occupy the new building were largely represented. Upon arrival of

the grand master and his escort, as well as special guests, a banquet was served in the spacious dining room.

The dedicatory exercises were conducted by Grand Master Melvin M. Johnson, assisted by Acting Deputy Grand Master J. Gilman Waite, Acting Senior Grand Warden Leon M. Abbott, Acting Junior Grand Warden William H. H. Soule, Grand Chaplain Rev. R. Perry Bush, Grand Treasurer Charles H. Ramsay, Acting Grand Secretary Oliver A. Roberts, Grand Senior Deacon Willis W. Stover, Grand Junior Deacon Robert G. Wilson, Senior Grand Steward Charles G. Jordan, Junior Grand Steward Percy E. Carver, Grand Marshal William M. Farrington and Grand Tyler George W. Chester.

Past Grand Masters J. Albert Blake and Dana J. Flanders, Past Grand Wardens C. I. Litchfield and H. G. Jordan, and the masters of the lodges in the 26th Masonic District were among the guests. The Weber Quartet of Boston furnished the music.

Since the destruction by fire of the old Masonic Building, January 15th, 1912, the finance and building committee has made good progress and with the sanction of the South Shore Masonic Building Association, there has been completed upon the old site a building two stories above ground with a basement, built of red water-struck brick, limestone trimmings, concrete foundations, heavy steel columns and girders, with wooden timbers for first and second floor, and a flat roof. There is a frontage of 70 feet on Broad street, with a depth of 53 feet eight inches. In the basement are the banquet room, 50x50, seating 350 persons; a kitchen with all modern appliances, the boiler room, steam heating plant and the coal pockets, all finished in natural wood.

On the first floor is the armory, 67x33 feet, provided with a first-class dancing floor, making it adaptable for public and other entertainments. There are likewise cloak and toilet rooms, as well as lockers for the Knights Templars, all finished in oak, and plastered walls and high dado in the drill hall.

The second floor contains the lodge room, and other halls.

All Sorts

The hare was sure he had time to pause
And to browse about and play,
So the tortoise won the race because
He just kept pegging away.
—Nixon Waterman.

"John, those burglars are in the
pantry, at my pies and cake. 'Phone
for a policeman, quick."
"I'll phone for a doctor—they won't
need a policeman."

He—Your cousin Clara seems ex-
ceedingly shy and modest.
She—Modest! Why, she'd blush if
a man glanced at her when she was
changing her mind.

"John, it was very sweet of you to
hold my hand all through the moving
picture show. You haven't done that
for several years."
"But I didn't hold your hand."
"Then who did?"
—Louisville Courier-Journal.

One of Manchester's sextons in
making his report of burials is explicit
to a commendable degree. For in-
stance, such entries as this occur:
"Died, John Green, male; aged three
days; unmarried."—London Tit-Bits.

"Why do so many women rest their
chins on their hands when they are
trying to think?"
"To hold their mouths shut so they
won't disturb themselves."

Said a careless young lady named
Anna
When she stepped on an empty
banana,

"Now, what do you see
That you stare so at me?"
And the bystanders cried, "Hosanna!"
—October Lippincott's.

"Though still the snows continue, and
the cold,
Each February day
Shows by its length that Winter's
growing old,
That Spring is on the way."
—Allen French.

"You are wanted at the telephone."
"But I am so hoarse I can't talk."
"But you won't need to talk; it's
your wife."—Houston Post.

The prodigal son wrote the old man
as follows:
"I got religion at campmeeting the
other day. Send me ten dollars."
But the old man replied:
"Religion is free. You got the
wrong kind."

A customer entered his shop and
asked for a pound of butter.
"Yes, sir; the real or the imitation,
sir?"
"What was it you sold me yester-
day?" inquired the customer.
"That was the real, sir."
"Then give me the imitation."

Vacationist—Is this a healthy
place?
Farmer—Healthy! Bless your soul,
sir, it's so healthy it looks as if a lot
of folks here'll have to be shot on
Judgment Day.

The Fisher—"Thankee, sir; that
drop o' ale's made me feel another
man—but 'e's a wery dry 'un, too."
—The Tatler.

An orator is a man who can talk
without thinking. A wise man is one
who can think without talking.

A tombstone is a paradox—
That is, in many a case—
Because although it stands upright
It lies upon its face.

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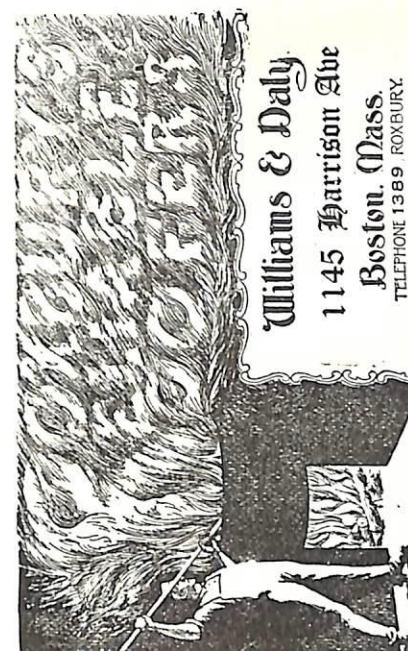
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and risk attending their invention and
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They are attended with much less profit
to the artist than those which everybody
calls cheap. A disposition for cheapness
and not for excellence of workmanship
is the most frequent and certain cause
of the decay and destruction of arts and
manufactures.—RUSKIN.



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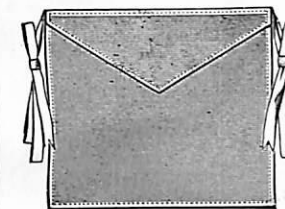
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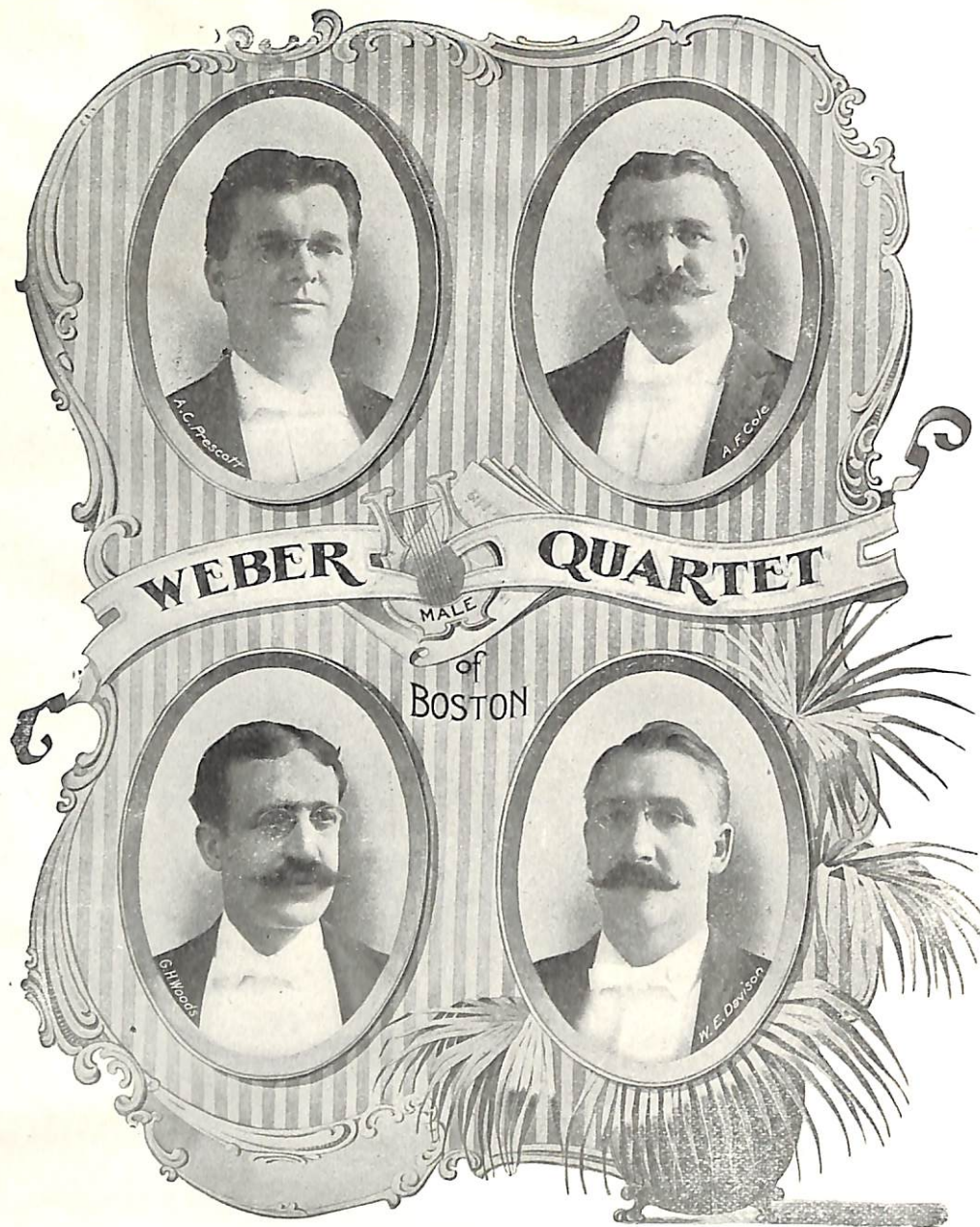
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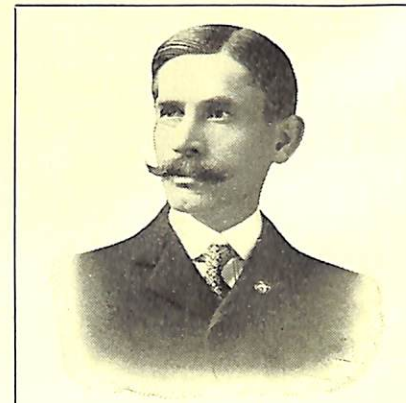
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